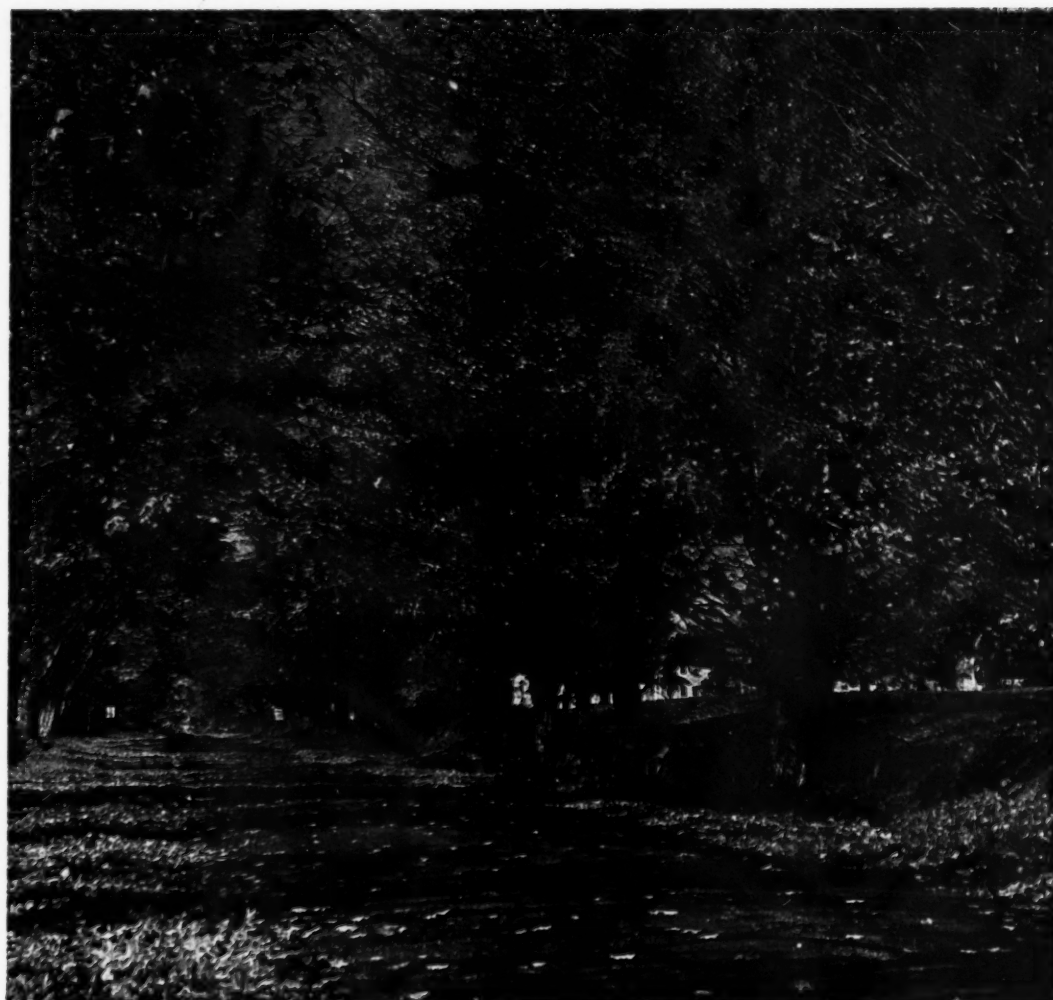


DESTINY

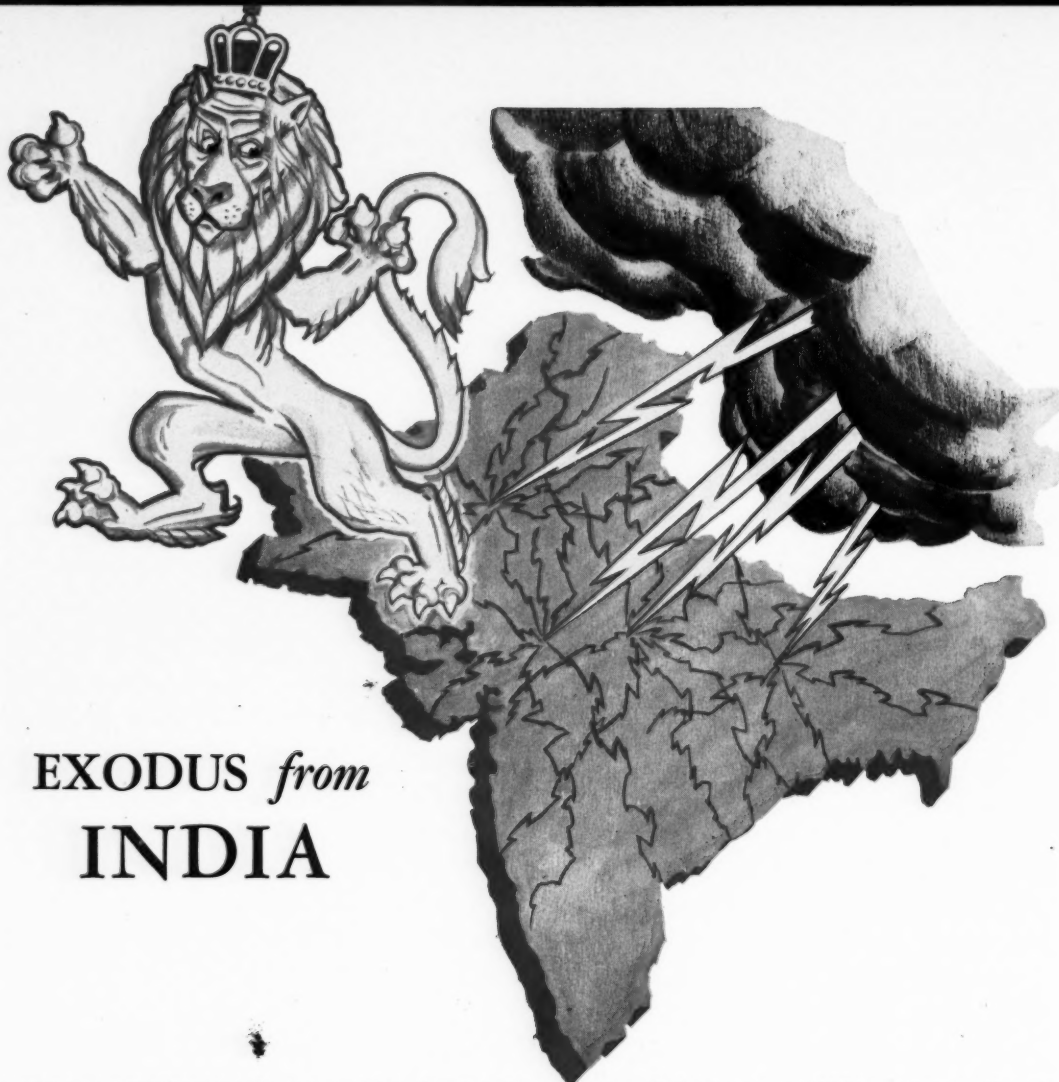
The Magazine of National Life



HIGHWAY OF PEACE

"There Is No Peace, Saith My God, To The Wicked"

[PAGE 327]



EXODUS *from* INDIA

A MAJOR contributing factor to the degree of internal peace which India has been able to enjoy has been the continued British occupation of that country and their supervision of the nation's affairs. The barriers of race, tongue and religion, together with the rigid caste system which prevents national unity, are insurmountable obstacles to an acceptance of western concepts of liberty. Self-discipline and a spirit of tolerance toward those with whom one may differ are the essence of self-government. The people of India lack these qualities and while Britain's rulership has often been laggard and defective, nevertheless, it has been as genuine as that displayed by any other colonial nation.

Once Great Britain withdraws from India, the cohesive force which has prevented upheaval and revolution in the past will be gone and a nation of three hundred fifty millions, one fifth of the world's population, will be precipitated into widespread strife and bloodshed.

Men of the Anglo-Saxon race assume other races

possess their concepts of liberty, or can be easily persuaded to uphold them, forgetting that of all peoples upon the face of the earth they alone are unique in this respect. God said: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. 2: 8). Having assumed this responsibility to govern in righteousness, this race cannot lightly set aside its duty to maintain law and order among a people as divided and antagonistic one to another as the various religious and political groups in India are today. The moral responsibility for the death and suffering which would follow the proposed complete withdrawal would be directly chargeable to those instrumental in bringing about Britain's exodus from India.

The guiding hand of the Israel people in the affairs of India is essential to peace. Great Britain, as the Israel of God, though desiring to give India self-government now, cannot thus escape the responsibility of maintaining law and order in this land of diversified peoples and religions.



Highway of Peace

MANY are the kinds of highways over which men travel today. Some of these ways are difficult and the journey along them produces physical weariness and mental fatigue. But there are highways which are a pleasure and a comfort to the traveler as he speeds over these well paved roads. Modern engineering has been able to turn the crooked ways and the former roads of mud and sand, with their deep ruts, into superb broadways over which the modern traveler rides in comfort to his destination.

Modern engineering skill has contributed to making these arteries of travel safe and protect men from losing their way by clear and unmistakable markings so essential in this day of fast moving traffic. But a day will come when a different type of highway will be constructed—a way of righteousness even more plainly marked than our modern highways so that a man, though a fool (deficient in knowledge and understanding), will not become confused.

"And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring man, though fools, shall not err therein." (Isaiah 35: 8.)

What is this highway and when is the time of its building? It is the way that will be prepared when the Kingdom is ushered in in righteousness; when the wilderness and the solitary places shall blossom as the rose; when the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; when the lame man shall walk again and the dumb

shall sing. Over this highway of righteousness:

"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isaiah 35: 10.)

This is the way of peace. Today the world at large and Israel in particular are unacquainted with this road to peace. Its foundation rests upon the law of the Lord and its pavement is laid in the observance of His commandments, statutes and judgments. Because we are refusing at present to construct this way Isaiah declares of modern Israel:

"The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not have peace." (Isaiah 59: 8.)

Because we have chosen to follow this detour we find it a hard way to travel as we journey along the crooked paths wherein there is no judgment or justice. Because of this lack in our midst Isaiah warned:

"We wait for light, but behold obscurity; for brightness, but we walk in darkness. We grope as if we had no eyes: we stumble at noon day as in the night." (Isaiah 59: 9-10.)

Instead of all this we should be walking today in the full light of the Sun of Righteousness.

All this evil has come upon us as the result of our having chosen the crooked detour of unrighteousness and because of our refusal to follow the way of holiness which is the highway of peace.



YOUR attention, as you read this publication, is directed toward the destinies of the nations of the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national* phase, to discover the Bible as the most modern Book in the world. Containing information we must all shortly take into account, it deals mainly with the origin, history and destiny of *one* race and it is very probable that *you* are of that race, thus both the Bible and DESTINY deserve your consideration and study.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth and so have formed a non-profit organization — which is undenominational — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By

FOREWORD

what the prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do.

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Israel! To many folk, today, the true meaning of this lovely name is lost or obscured. The fallacy persists that the ancient Israel people were chosen by God as an object of favoritism. God's choice of Israel still stands as a positive fact; yet there is no question of favoritism. The people of Israel were chosen for *service*. God called Israel to convey, to all mankind, the blessings of peace, happiness and true progress. While performing that service, God guaranteed to Israel the reward which every faithful servant should receive: the benevolence and protection of the Master. He placed

His own name upon them, for Israel means "a prince with God," and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible, and is the subject of our publication.

Like the name Israel, *Anglo-Saxon* is a noble name when clearly understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ, regardless of his or her race, will partake of the blessings of the Covenant. We emphasize the Anglo-Saxon-Israel fact, however, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is *essential* to an understanding of the prophecies and plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King.

Thus we stand for *the whole law of God and the whole Gospel of Christ!* In large and general terms, this defines our position. We are anti-nothing and pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today — the same people with the same work — now nearing the time of the full entry of the rule of God among men.

Editor: HOWARD B. RAND

DESTINY

(Registered U. S. Patent Office)

Published monthly by Destiny Publishers, with offices in Haverhill, Massachusetts. Year's subscription, \$3. Two years, \$5. Life subscription, \$35. Your own and a Gift Subscription, \$5 a year. Single copies, 25¢. In countries other than the United States and its possessions or Canada, \$3.50 a year. Canadian Money Orders should be made payable at Toronto, Ontario. Canadian subscriptions may be entered through Destiny Publishers of Canada, 313 Sherbourne Street, Toronto; South African subscriptions through Destiny Publishers of South Africa, 65 President Street, Post Office Box 3178, Johannesburg. Entered as second-class matter at the Post Office in Haverhill, Mass., under Act of March 3, 1879; additional entry at Concord, N. H. Printed in the U. S. A. The writers are responsible for views expressed in signed articles. Changes of address must reach us by the 5th in order to be corrected for the following month's issue. The contents are copyrighted, and must not be reproduced either in whole or in part without the written permission of the publishers. Copyright 1946 by Destiny Publishers, Haverhill, Mass.

DESTINY

The Magazine of National Life



THE MARCH OF HISTORY

WANTED: A PEACEMAKER

THE FACETIOUS remark made by an observer that what is needed at the peacemakers conference in Paris is a peacemaker is plain truth spoken in jest! This is a sore need, not only at the Paris conference, but to save an harassed world from self-destruction.

Only one course can be pursued by the nations of the world if they desire peace and until the delegates gathered at Paris recognize this the blessings of peace will be unattainable. It is a simple way, yet most difficult for man in his present state of mind to find. Isaiah declares:

"The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever." (Isa. 32: 17.)

No nation whose representatives are at the Paris gathering are doing the works of righteousness for this is to keep the Law of the Lord. How, then, can the world expect peace, or the assurance of peace? Maladministration, injustice, oppression, mass murder, trials with convictions not based upon judgment and justice, are but a few of the marks of unrighteousness rampant in the world today. Thus Isaiah can say:

"The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not have peace." (Isa. 59: 8.)

Having failed to recognize that righteousness is the only basis upon which enduring peace can be established, the nations at Paris are not laying a foundation of equity, judgment and justice that all nations of the earth may enjoy the blessings of peace. Soviet Russia alone in her aggressive acts of unrighteousness has sabotaged all efforts to establish peace while the failure on the part of the Anglo-Saxon world to recognize the need of administering the righteousness of the Divine law prevents them from dealing justly with this evil situation.

If the nations would build upon a foundation of righteousness in their post war planning, a far different story would be told than is now possible to relate. The small

nations which have been enslaved by Russia, including the Baltic states, would be given their freedom, political prisoners would be set free, the conquered countries would be given equitable and just treatment and the conquerors would forego oppressive measures destined to enslave and impoverish unborn generations to come.

As Isaiah has declared, and current activities have demonstrated, "they have made them crooked paths," for not one of the nations is calling for real justice, nor are they pleading for the truth. The very ones who are supposed to write the treaties of peace speak lies and conceive mischief as they play the old game of power politics, with the Soviet leaders doing everything possible to weaken the efforts being made to establish peace. The nations are following a path about which the prophet declares, "Who-soever goeth therein shall not have peace."

The world is in dire need of a peacemaker today and there is only One who has the power, the authority and the ability to bring order out of the present world chaos and restore the blessings of righteousness, quietness and peace to all people. He is the Prince of Peace:

"The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; And shall make him of quick understanding . . . with righteousness shall he judge the poor, and reprove with equity the meek of the earth . . . and with the breath of his lips shall he slay the wicked." (Isa. 11: 2-4.)

Let those nations who today are responsible for planning chaos and oppression beware, for the Prince of Peace is also the Mighty One against whom they are making war. Isaiah declares that "with the breath of his lips shall he slay the wicked" and Esdras describes the judgment upon those who gather to subdue Him:

"I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests. And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burned them up every one, so that upon a sudden of

an innumerable multitude nothing was to be perceived, but only dust and smell of smoke: when I saw this I was afraid." (II Esdras 13: 10-11.)

Thus a destruction as fearful as that of an atomic blast is described as overcoming his enemies. Who are the nations today preparing to make war? Let them beware! The verdict has gone forth that with the breath of His lips he will slay the wicked. He is the Peacemaker but in order to establish peace He must first make war against all unrighteousness and John declares:

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God." (Rev. 19: 11-15.)

Well may Almighty God be filled with wrath at the injustice and evil meted out to peoples and nations today. Never in the history of the world has there been such a record of misery, torture, suffering and death as has been the experience of countless millions during the last decade or two. And much of it is the result of the deliberately planned evil intent of men.

Instead of a peace conference at Paris it has become but a gathering of nations to quarrel over the division of the spoils while the aggressive atheistic leaders of Soviet Russia plan their strategy for world revolution and conquest. They do not discern that the great confederacy of nations gathering under their leadership to make war against Him who rides the white horse and against His armies (Rev. 19: 19) is doomed to fail. Their end is prophetically decreed and it will be brought about by Him who alone is able to make peace by destroying the enemies of righteousness that men may follow the pursuits of peace under His righteous administration. This is the Peacemaker for whom the nations are waiting and who will soon appear to put into force the establishment of judgment and justice for all peoples.

A CALL FOR ISOLATIONISM

MARSHAL TITO's government of Yugoslavia (a puppet Communist régime) ordered the shooting down of unarmed American transport planes. Was Tito doing this on his own? Up to date his acts have not only had the approval but the backing of Moscow. The Soviets could have stopped these unwarranted attacks upon American transport planes if it were to her interest to do so for Tito takes his orders from Moscow. The only conclusion that can be drawn from these attacks is that it was in the interest of the Soviets to antagonize us in this way.

It is time for us to take stock of the entire situation. We do not want war and our only purpose in remaining in Europe is to help settle world problems to insure peace. But does Europe, particularly the Soviets, actually want peace? In the time of their distress our help was wanted badly enough. We not only sent Russia the needed help but we also assisted other nations, including Yugoslavia. Those nations used our arms and ammunition and have eaten our food but now that they feel we are no longer needed they are indifferent to our feelings and they attack our airplanes. The recent incidents, involving firing upon American planes, have caused the loss of American lives.

General Mihailovich was murdered by Tito and his

blood can be laid at the door of Great Britain and the United States, both nations having deserted him and accepted Tito after becoming allies of Russia. The processes of retribution are working and we are now suffering casualties at the hand of the man whom we supported in order to appease the tyrants at Moscow. Moscow's gratitude for the help given her is demonstrated by what appears to be at least tacit support of Tito in his violent acts!

There is only one course for us to pursue if we wish to avoid war at this time. That is to follow the advice of the God of Israel who through the prophet Isaiah gave instruction for just such days of distress and trouble as now face us:

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." (Isa. 26: 20-21.)

This is excellent advice. Great Britain and the United States should withdraw completely from all entangling alliances with ungodly nations. That withdrawal should be unqualifiedly complete in every respect, physical, financial, with our food and goods also withheld. While God has called us to help relieve suffering and want and render service to others in the interest of peace, this Israel mission cannot be carried out in behalf of those who refuse to accept our good offices. Jesus' advice in such instances should be followed:

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." (Matt. 7: 6.)

There are times when the only course which can be pursued is that of isolationism and if the United States of America ever needed to adopt this policy it is now. Let us heed the warning given through Isaiah and withdraw behind our own gates, for why should we suffer the indignities and troubles which are made inevitable by the acts of those who do not seek peace and refuse to follow the paths of righteousness. Let us cease casting our goods into their territory only to have them turn upon us as Tito is now doing.

If we withdraw from Europe and Asia and refuse to further deal with them until peace is desired, we shall still live in comfort and be sufficient unto ourselves. It is quite certain also that this nation, cast upon its own resources, will eat. If our complete withdrawal from the turbulent and war-like atmosphere of Europe and Asia does not bring these nations to reconsider their attitude toward us nothing else we can do now will. It is a policy of stupidity for the leaders of the Anglo-Saxon world to try to help those who have evidenced in every recent act that they resent our presence and consider that we are interfering in matters which are not our concern. The type of gratitude manifested by Moscow and her satellites calls for strong and drastic action. While George Washington strongly advised against all entangling alliances, one greater than he, even Jehovah, the God of Israel, is calling for a policy of complete isolationism that would mean total and unconditional withdrawal of all support from these predatory nations in order that we may not partake of their iniquities, nor of the judgment decreed upon them for their revolt against Him and His laws.

THE WAY OF PROSPERITY

THERE is no short cut by which men may have stable and enduring prosperity. After all it is impossible to get something for nothing and the man who would attain an honorable place in society must work. Through propaganda and half-truths many of the present generation are being led to believe prosperity can be secured and all the needs of life supplied through governmental regulation and control. They fail to recognize that a government committed to such a program must of necessity use the accrued wealth of past generations.

Because past generations have labored and worked hard, this nation has been able to accumulate great wealth. Just as a spendthrift can live in luxury and ease while his inheritance lasts, so this nation can squander its inheritance and live at ease while its wealth lasts. But, as with the spendthrift, so with the nation, there comes a day of reckoning and unless we soon return to the fundamental principle that wealth is the product of labor, both of brain and brawn, and diligently apply ourselves to hard work, we shall but follow the path trodden by every spendthrift which leads to economic disaster and bankruptcy.

Paul declared that he labored and ate his own bread but many an able-bodied man today prefers to loaf and eat the bread of others who are being taxed to support an army of loafers in the nation. Paul in his letter to the Thessalonians said:

"For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." (II Thess. 3: 10-12.)

Evidently Paul was troubled in his day with those who would not work yet who ate the food which was provided by the labor of others. The same spirit is prevalent today. Many able-bodied men are loafing because they can draw unemployment pay from the government and they refuse to work as long as their needs are thus provided for. This situation is a contributing factor in the general trend which indicates this nation is rapidly approaching the precipice of economic chaos. It may be necessary for us to plunge over that precipice and strip men of all their possessions before the drones in our society will condescend to go to work.

Complicating the economic situation is another class of laborers who, while working, sabotage production by failing to give their best to their jobs. It is as dishonest for a man to take pay for a day's labor when he has failed to render full service as it would be for him to steal money from the pocket of his employer. The loafer and shirker who receive returns from the labor and earnings of others without giving a just return are thieves.

Labor organized for the purpose of bettering working conditions and to secure adequate pay for a day's service by the worker. All this is laudable but today, under a radical leadership, the union discounts honesty and working rules and regulations have encouraged dishonesty with the men failing to render an equitable return for the wages received. Those who do such things have forgotten that Solomon said:

"Seest thou a man diligent [skillful and hard working] in his business [or work]? he shall stand before kings." (Prov. 22: 29.)

This virtue in business is discounted today by those who expect to be helped by a government whom they have been led to believe owes them a living. But if America is to prosper, there is only one rule to follow: it is for our citizens to be diligent in business and remember the Biblical injunction that he who will not work shall not eat. In this way alone can we hope to secure true prosperity and provide for the truly needy in our land. By unstinted production alone can our people attain the blessings of prosperity and eat their bread in peace. The governmental plan advocating a program that amounts to a dole for able-bodied men that they may live in comfort without producing is on a par with the teaching which lauds community of property that the drones may eat without labor. Both lead to the impoverishment of a people and the destruction of national wealth. Under the law of the Lord even the poor of the land had to glean in the field for their food. Today we are creating millions of loafers by a system of doles as men, able to work, refuse to do so as long as they can secure support from a government that squanders its assets and taxes the industrious so that the shiftless may live in ease.

EXERCISING THE RIGHT OF MIGHT

THE ROCKET demonstration now taking place in Europe, with the mysterious missiles dropping into the territory of Sweden and other nations potentially at peace with Russia, indicate how indifferent the Soviet leaders are toward the nations whom they consider weaker than themselves and thus whom they dare antagonize. This is a clear indication of a great power exercising the right of might. These acts should bring home to the American people the impossibility of dealing righteously with such leaders or expecting to attain world security when men of this type direct the policies of a great nation. It is the height of folly for this nation to disclose any of its secrets to Soviet Russia, especially the know-how of the atomic bomb.

The rockets which are dropping in Europe, as the Soviets carry on their experiments with this weapon of war, will one day drop in Canada and in the United States, but the latter will carry high explosives, perhaps the deadly atom bomb, as the Soviets make a final bid for world domination.

For this nation to expect peace to result from the present diplomatic formulas is to live in a fool's paradise, for there can be no agreement leading to world disarmament when the leaders of the Soviet Union give evidence in their every day acts of a callous disregard of the rights of others. It is only a matter of time when the man in the Kremlin will feel confident that in exercising the right of might he can quickly attain his objective. Perfected rocket bombs can be fired from Siberia over the north pole to strike Detroit, Cleveland, Chicago, Buffalo and other great cities in our land. It may be that such an attack will be the first signal in the opening of World War III.

On the diplomatic front World War III is already being fought and it is but a matter of time when the Soviets will elect to resort to the force of arms to try to attain their end — world control.

WAR?

A QUESTION being asked of the American public according to a radio broadcast is "Are we headed for war?" The variety of answers given expressed the individuals' opinions and hopes for, insofar as the Anglo-Saxon world is con-

cerned, if it were wholly within our power to prevent it, there would be no more war.

The question as to whether or not we are headed for war should not be asked of our nation but of those nations whose leaders are planning a program of aggression. If it were possible for the Anglo-Saxon peoples to decide such an issue, armed conflict would promptly be outlawed for we are not planning war. The question of war or peace, however, does not rest in our hands but in the hands of those who may elect to attack when the opportunity seems most favorable.

Christian leaders and laymen have expressed their opinions that war is unthinkable. It is to them. But is it unthinkable to an aggressor nation? It is not. The aggressor dreams of conquest by aggression in the hope of gaining world domination.

Let it be clearly and thoroughly understood that we are powerless to prevent war if evil men and nations elect to strike at our security. The prophets of God have definitely shown that they will so elect in a final desperate bid for world rule and we are powerless to prevent them from making such a move. This coming attack is to be under the leadership of "Gog, of the land of Magog, the chief prince of Meshech" who has been clearly identified with Soviet Russia and their leaders, while Meshech is the ancient name of Moscow.

It is foolish to ask the American public if we are headed for war. That question will be answered by our enemies who have already elected that it shall be war. The only question remaining is, when? There is only one course we can pursue under such circumstances. That is to be ready and prepared to repel the attack when it comes, for come it will as all the prophets of Israel have forewarned.

DESPISED CAPITALISM

CAPITALISM, according to Moscow, is so evil it must be destroyed. The Communists' vindictive and scurrilous attacks made upon so-called capitalistic states would lead one to reason they would want nothing whatever to do with those so evil. But the Soviet Union, in spite of all they charge against capitalism and the United States, still want desperately to borrow money from us — money accumulated as the result of capitalistic activities. Who owns anything at all, to that extent he is a capitalist and possesses capital. After all, capital is wealth in money or goods and Moscow is so covetous of such wealth that the Soviet leaders have stripped every individual under their rule of his possessions, even torturing and destroying those who resist their demands. Actually Moscow covets wealth (capital) and in endeavoring to secure it destroys and kills on a scale that belies the sincerity of the crocodile tears they shed for the supposed victims of capitalistic states.

While the men of Moscow boast of their achievements which they try to ascribe to their independence of capitalism, the little they have accomplished would never have been attained but for the millions stolen from those who produced wealth or capital before the Soviet Union came into being. Let's face the facts as they are for the leaders of present-day Russia took over cities, factories, railroads and ships, as well as enormous wealth of every form and description, all of which is capital and none of which was produced by them or under their direction. Now after 38 years they still need to add to their stolen wealth money which they hope can be borrowed from capitalistic coun-

tries. What is the matter with the boasted accomplishments of the Soviet Union that it becomes necessary to borrow so much? Can it be that their program of confiscation of the capital of others has finally caught up with them? Is it possible that the doctrines of Karl Marx are a blueprint only of a plan they would fain achieve but which is incapable of realization?

The Utopia that was to be established under the Marxian philosophy in Russia has backfired and the wealth which was to be created in the production of goods has not materialized under the blight of years of planned economy. Actually Stalin must even now call for external help for his people. This assistance was forthcoming in World War II and great quantities of material needed for war were shipped to Russia.

Stalin now needs capital (money) to save the Soviet program because the doctrines of Karl Marx in operation produce scarcity, not plenty; want, not abundance; poverty, not wealth; oppression, not liberty; regimentation, not freedom; trials by torture, not the administration of justice — to which can be added a life of hardship and early death in concentration camps for political offenders.

If ever the time came when capitalism was destroyed and freedom of enterprise no longer existed, because incentive to produce was destroyed, this earth would become a dark and dreary place indeed in which to live. The men and women surviving would be the slaves of the state and a few, the rulers or privileged class, would live in luxury amid general squalor, poverty and distress. But God has decreed that this shall not be the final end of His creation, for the mean man shall be abased, the mighty man shall be humbled and the eyes of the haughty cast down when: "The Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness."

ELECTION TURNOVER

A VARIETY of conjectures are being made to give the reason why so many men have been defeated in the primaries, but the truth is that people have become tired of being pushed around by bureaucratic demagogues.

It has been impossible to reach these bureaucratic appointees through the ballot box but the public can defeat the men who, while in office, should have done something to curb this evil. Politicians today are suffering for the acts of these appointees and more political heads will yet fall for their sins of commission and omission which have caused artificial and real shortages with resultant arrogant bureaucratic regulations which have been irritating beyond endurance to every one. Ask John Q. Public what he desires most and the answer is to be free from regulation and control that he may live and work in peace; ask the small business merchant what he desires and the answer will be freedom to conduct his own business in his own way, free from snooping bureaucratic agents and agencies.

The Political Action Committee has claimed responsibility for many of the recent political defeats but if the facts were known they contributed very little to those changes in comparison to the general desire of the people to be freed from bureaucratic regimentation. The party in power and the men in office are beginning to feel the results of this nation-wide resentment at the un-American methods in vogue in Washington. The one way the American citizen can effectively express his disapproval is through the ballot box!

Which Genealogy?

THE IMPORTANCE of establishing the genealogy of Jesus Christ through Mary, His mother, is of more than academic interest. It is essential that it be established for only thus can the legality of the claims made for Jesus Christ be confirmed, for they rest upon the verification of Mary's descent from the House of David, and that she is the virgin of whom Isaiah prophesied. (Isa. 7: 14.) Modern scholarship, whose findings are generally followed by the theologian today, has selected the genealogy given by Luke to be that of Mary and that given by Matthew has been assigned to Joseph, the husband of Mary.

We appreciate that raising this genealogical issue will cause controversy, but rather than simply accept the findings of even the scholars without adequate proof, it is well to re-examine all the evidence presented by both witnesses, Matthew and Luke. To the evidence they furnish let us add the testimony of others and bring the apparent divergent views into the light, examining the text and context to see if there is a sane and logical solution to the seeming discrepancy between the two genealogical tables. It is admitted by all that there is a problem to be dealt with, no matter which genealogical table is selected as that of Mary, the mother of our Lord.

For the sake of expediency let us assume both sides have given their testimony and each has rested his case. The judge sums up the evidence. He would proceed something like this:

Matthew, on the witness stand under direct examination, has testified that he is endeavoring to show that Mary, the mother of Jesus, is of the line of David in fulfillment of the promise to the House of David that a virgin would conceive and bear a son. He gave the complete genealogy of the mother of Jesus Christ, then the account of the birth of her son, and his exact words as he finished his testimony were:

"Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet [Isaiah], saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." (Matt. 1: 22-23.)

When questioned as to whose genealogy he was recording, Matthew stated it was "the book of the generations of Jesus Christ, the son of David" (Matt. 1: 1). Thus at the very beginning of his testimony Matthew declares he is giving the genealogy of Jesus Christ. It is very evident from the record itself that Matthew intended to give the genealogical line of Mary if, as he has said, he was giving the genealogy of Jesus Christ, the son of Mary. He could not be giving the genealogy of Joseph, the husband of Mary, if he intended to give the genealogy of Jesus Christ, for he states that Jesus was born of a virgin.

But Matthew's record gives Joseph as the husband of Mary. When questioned further Matthew shows a check in his account which should place everyone on guard against an apparent error in his testimony. The check was in numbering the genealogical line of Jesus Christ by dividing it into three groups of fourteen generations each as follows:

"So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations." (Matt. 1: 17.)

Matthew's tabulation clearly shows that the first two groups as given contain fourteen generations each, but the final group contains only thirteen generations if the Joseph of his genealogy is the husband of Mary. However, if this Joseph is the *father* of Mary, there are fourteen generations. It would seem that a copyist has made an error in recording Matthew's tabulation, for Luke declares the father of Joseph, the husband of Mary, is Heli, while the father of the Joseph listed by Matthew is Jacob. These two Josephs cannot be the same person.

Summing up the testimony given by Matthew, it is clear that he was primarily interested in proving that Mary is the virgin of the line of David who would bring forth a son in accordance with Isaiah's prophecy. This is in harmony with his opening statement when he said that his purpose was to give the genealogy of Jesus Christ and, if this is so, it conforms with the re-

quired three sets given of fourteen generations each — if the Joseph of Matthew's genealogical table is the father and not the husband of Mary. We must assume that Matthew placed these checks in his record for the purpose of enabling the rectification of just such an error as appears when Joseph, the son of Jacob, is called the husband of Mary instead of her father. If one insists that the Joseph to whom Matthew refers is the husband of Mary, then it is necessary to explain the error which gives only thirteen generations from the captivity to Christ, whereas there should be fourteen according to Matthew's statement. In addition to this, one would have to declare that Matthew was in error in trying to prove Mary is the virgin of prophecy. Not only would it be pointless for Matthew to refer to Mary as the virgin of David's line if he was not dealing with her genealogy, but to give the genealogical line of her husband would contradict the position he proposed to maintain — that Christ was born of a virgin — and jeopardize his testimony regarding Mary, which would be without foundation in fact. The failure to rectify *one* error, therefore, by changing the word *husband* to *father*, produces at least three major errors to take its place.

Now let us turn to Luke's testimony (Luke 3: 23-38). We find, first, his definite declaration that he was giving the genealogy of Joseph, the *supposed father* of Jesus. At no time does he mention the name of Mary in connection with this genealogical record. It is safe to assume he does not mention her name because he was not dealing with her ancestors, but with those of her husband. He testified that Jesus was the supposed son of Joseph, who was of Heli, who was of Matthat. The translators have added *the son* to make it read *the son of* and modern scholars have made this mean *son-in-law* to justify their selection of the genealogy of Joseph given in Luke's Gospel as the genealogy of Mary.

Comparing the testimony given by Matthew with that of Luke, it is reasonable to assume that one of the Josephs named must be the father of Mary and the other her husband, for Matthew declares Joseph's father was

Jacob, while Luke states the father of the Joseph he was dealing with was Heli. These two Josephs cannot be the same individual and so, since we must harmonize the three sets of fourteen generations given in Matthew's testimony, this can only be done by making Joseph, the son of Jacob, the father of Mary, since Joseph, of Heli, is her husband. This conclusion strengthens the text and not only brings Matthew's and Luke's testimonies into harmony but the genealogical tables of each become meaningful. Matthew is giving that of the mother of Jesus, proving that Mary is

the virgin of the line of David, while Luke mentions that of Joseph, the supposed father of Jesus.

If we fail to rectify what appears to have been a copyist's error, and which is definitely out of harmony with the genealogical check of the fourteen generations given by the Holy Spirit through Matthew, it replaces one error with five major errors. Three of these are in Matthew's Gospel and two are in Luke's. Matthew's testimony is that he is dealing with (1) the genealogy of Jesus and (2) is proving that Mary is the virgin of the line of David, which must be rejected if his genealogical

table is assigned to Joseph, (3) the husband of Mary. If Luke's testimony that he is dealing with the genealogy of (4) the supposed father of Jesus is rejected, (5) adding words which do not appear in the text, the context must be changed to make it apply to Mary whom he does not even mention. Surely the scholars bring about increased confusion in the results of their deliberations and their approach to this subject emphasizes our Lord's appraisal of blind leaders whom He said, "Strain at a gnat, and swallow a camel" (Matt. 23: 24).

— H. B. R.



Where Was the Stone of Destiny?

MANY have wondered what steps were taken during the war to protect the famous Stone of Destiny* in the Coronation Chair at Westminster Abbey. It was known that it had been removed from its usual position in the Chapel of Edward the Confessor immediately behind the High Altar to a place of greater safety, but that was all.

The Stone was replaced late in 1945.

On April 8, 1946, the Ottawa Correspondent of *The Times* reported:

"The Dominion Public Archives have today received from the Prime Minister, Mr. Mackenzie King, a document of historic interest and value — the plan of the hiding place of the Coronation Stone of Westminster Abbey during the war. The plan was forwarded for safekeeping in the summer of 1940 through Sir Gerald Campbell, then High Commissioner of the United Kingdom in Canada. When some months ago, war time secrecy was lifted, Mr. Mackenzie King inquired, through Mr. Malcolm MacDonald, whether the document might not be allowed to remain in Canada, and the Dean of Westminster concurred."

Enquiry at Westminster Abbey only elicited the information that the Stone of Destiny "did not leave the Abbey precincts." It was "safe" and it would "never have been discovered without the plan." Its exact hiding place therefore remains a mystery.

The following description of the Stone of Scone appears in the Westminster Abbey Guide:

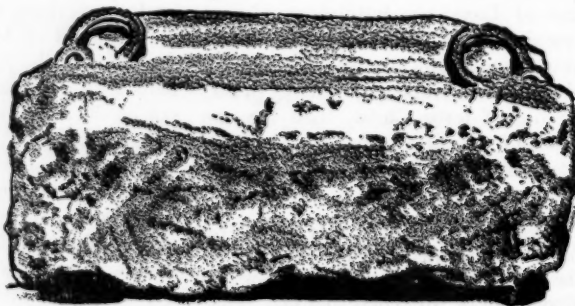
"The Coronation Chair was made for Edward I to enclose the famous stone of Scone, which he seized in 1297, and brought from Scotland to the Abbey, where he placed it under the Abbot's care. The Scots made repeated and vain efforts to induce Edward to give it back. Tradition identifies this stone with the one upon which Jacob rested his head at Bethel — 'And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it' (Gen. 28: 18). Jacob's sons carried it to Egypt, and from thence

it passed to Spain with King Gathelus, son of Cecrops, the builder of Athens. About 700 B.C. it appears in Ireland, whither it was carried by the Spanish King's son, Simon Brech, on his invasion of that island. There it was placed upon the sacred hill of Tara, and called Lia-Fail, the 'fatal' stone, or 'stone of destiny,' for when the Irish Kings were seated upon it at coronations the stone groaned aloud if the claimant was of Royal race, but remained silent if he was a pretender. Fergus II (d. 501), the founder of the Scottish monarchy and one of the Blood Royal of Ireland, received it in Scotland, and King Kenneth (d. 860) finally deposited it in the monastery of Scone (846). Setting aside the earlier myths, it is certain that it had been for centuries an object of veneration to the Scots, who fancied that 'while it remained in their country, the State would be unshaken.' Upon this stone their Kings, down to John Balliol, were crowned, and it is said that the following distich had been engraved upon it by Kenneth:

Ni fallat fatum, Scoti quocunque locatum
Invenient lapidum regnare tenentur ibidem. †

A prophecy which was fulfilled at the accession of James VI of Scotland and I of England."

— From *The National Message*, London, England



† "If Fates go right, where'er this stone is found
The Scots shall monarchs of that realm be crowned."

* See "The Stone of History," *DESTINY* for July, 1944.

REVIEW OF WORLD AFFAIRS

By KENNETH de COURCY

London, Sept. 1, (BY CABLE)

The Need for a Decision

DURING the last three weeks, news has poured in from almost all over the world to confirm the Intelligence given in these pages for months, indeed years, past. It would only be wearisome to go over all that ground again for what may be news to the outside world has long been well known to our readers.

The Russians firmly believe that world peace can only be established, and indeed would only be tolerable, when Soviet influence is everywhere paramount. Mr. John Foster Dulles has explained this with brilliance in *Life* and *Readers Digest* (condensed from *Life*) August, 1946.

Those now in power in Moscow being convinced that the internal situation demands, and basic Soviet tradition requires, a world Russian peace, are directing everything towards that end. They will compromise only when the attainment of that object suggests such an expedient to be necessary. There will be no general or permanent compromise while the present men are in power. Russia is supporting this policy by ruthless control of all her satellites, by vast military expenditure and preparation, and by scientific research into atomic energy, rockets, etc., etc.

The next big question which the Anglo-Saxon Governments will have to consider is this: If general compromise proves impossible; if a Russian world peace is to be excluded, is not the alternative an Anglo-Saxon peace? If that is the solution, it means positive action on a vast world scale starting at once. The Russians would call it Anglo-Saxon Imperialism. Even if it were, it would be a great deal better than a world controlled by a secret police State, and a great deal better than international atom bomb throwing.

If America won't agree with Britain on Oriental questions; if Britain won't actively build up non-Russian Europe; if Russia won't compromise; if in any country powerful minorities are allowed to work in the interests of a foreign power against their own country; if each country insists upon going its separate way in matters of defence and scientific research; if nothing is done beyond making speeches at endless and highly expensive international conferences, then all too soon there will be a crash which will make the last two wars seem like child's play. That is the clear lesson to be learned from every scrap of news almost every day. And most people know it quite well.

The positive policy of working for a definite, clear Anglo-Saxon world peace is, of course, fraught with difficulty and danger. No policy can be free from either. But this policy is less dangerous than any other, it promises more, it is honourable, it would have the support of a vast majority of the human family — whereas the Russian alternative would be hated by that majority. The middle course between the alternatives — the course of no policy — will mean a period of 2, 3, 5, or 10 years of uneasy truce, ending in a clash for which only one side is fully prepared.

The Situation in France Now

A journey through France no longer suggests the eve of revolution. If it does come, it will be an unnecessary one forced from outside. If the next elections show a Communist growth, it will be a fraudulent result. The internal reasons for Communism are disappearing fast. A few months ago things were most serious — there was a real possibility that France in her distress might accidentally allow a foreign dictatorship to seize power, with incalculable results for all the world. Russia, with a forward base on the Channel, the Atlantic and the Mediterranean would have gained something indeed.

The crisis has now passed — at least for the present. The harvest is very good, the peasants are working hard, and life, although still extremely expensive, shows signs of becoming much more normal.

One thing is certain — Russia will risk nothing over France, attractive though the prize is, if America and Britain continue to make it clear that they will tolerate no Red dictatorship in the West. Russia will not at present risk a war with the Anglo-Saxons over that. So France, already almost saved, can most certainly be if the Anglo-Saxons are sensible. The issue lies with them now.

Germany and Italy

Now that the political tension has eased somewhat in France the two most dangerous problems west of the iron curtain are those of Germany and Italy. In Germany ex-officers and technicians are still drifting over the zone frontiers from west to east. This was first reported in these pages months ago, and is now beginning to cause some anxiety to other observers. It is a pity our warnings are only accepted several months after they first appear, and so often too late. Russia is offering inducements to German ex-officers and others. Why? These men will be heard of again. Let this warning be carefully noted. We make it most strongly. Russia is using her part of Germany and many Germans from elsewhere for military purposes.

The Italian situation is also dangerous. If the present government fails to achieve any success in its foreign policy, it may fall. That is why Russia opposes De Gasperi's policies; Moscow wants his government to fall, and the Communists to rise. If they do, it would mean revolutionary change in Italy, including a direct and large effort to liquidate the Catholic leadership and even the Papacy itself. Moscow regards the Papacy as its main antagonist in Europe, as it regards the Anglo-Saxon powers as its main obstacle in the world sense.

Trouble in the Middle East

All Central Asia is involved already. There is a tremor all over North Africa, and down part of the east coast. Libya and Abyssinia will soon come into the story with particular emphasis. Everywhere political agents are at work. Always the task is to store up anti-Anglo-Saxon

feeling at whatever cost in effort, money or commitments.

In Persia there has been a trial of strength in an area vital to Great Britain, — the great southern oilfields. Loss of these would be an economic and strategic disaster of the greatest magnitude. This is the immediate and grave issue. The loss would involve incalculable world security issues and economic hardship for Britain of the severest kind. America would suffer heavily later, when Middle East oil becomes one of her vital needs too.

The situation is now so tense that it may be Persia will become divided into two spheres, one controlled by Russia, the other by Britain. The strategic needs of Britain may force the Cabinet to this. But the political consequences within the Labor Party may be extremely sharp. The alternative, however, *viz.*, scuttle, might spell complete disaster. Almost every move in Persian politics is now of world significance.

Palestine

The broad situation in Palestine is known to everyone. The deeper issues and facts are known to only a few. The Zionists seem to be urged on by an uncontrollable instinct which is making them illogical and violent. It is a calamity for them and for us.

If the British were not there, the Jews would be swept into the sea by a wave of Arab nationalism. The British, and only the British, save the Jews from this. Moreover, the Jews have immense social privileges in Britain — far greater than in America. Despite all this, they have made up an entirely fantastic thesis about British policy which they have persuaded themselves is directed against them.

British soldiers searching Tel Aviv for illegal arms the other day unearthed large supplies concealed in the scarred scrolls of the main synagogue. This proved much. The insurgent movement must have the secret approval of some Zionist chiefs.

Jews and Arabs and America secretly realize that the withdrawal of Britain would be a major disaster. The Jews would suffer annihilation, the Arabs would fall under heavy Russian pressure, and probably domination, and the whole balance of American world defensive strategy would be upset.

Egypt

In Egypt, Prime Minister Sidky Pasha, an ageing diplomat, is determined to be buried under a granite column to the plaudits of his nation. First he has to get rid of his enemies, the WAFD — still a majority party in the country, though forced into a minority political role. Under the cloak of an anti-Communist drive he has seized the WAFD officers, clubs and newspapers.

Sidky Pasha's second job is to get rid of the British. Withdrawal to the Canal would be a big step. But Sidky wants things to move faster than is either physically possible or safe.

Maybe, however, Sidky will discover that there is a point beyond which the British cannot be stampeded, and beyond which they become unbelievably tough in a quiet, rather alarming way.

Zhukov and Koniev

Rumors have spread about the replacement of Zhukov by Koniev. It has been said that Zhukov, who got on rather well with the American and British generals, was

too moderate for the Kremlin, and that, in consequence, he was relegated to semi-retirement and replaced by the aggressive Mongol, Koniev, who is known to favor an expansionist policy. This explanation may prove correct. The facts are not yet fully established. It is an important matter and deserves a good deal of investigation. Some observers think Zhukov has gone to Odessa because that is now the Supreme Headquarters of all the Russian armies of the West, which probably includes the whole Black Sea area, if not more. If this be true, then Zhukov has been promoted, not dropped.

News from a Forgotten Country

The following report is from a Czech doctor who started in a German concentration camp and ended with the Russians in Latvia: —

"After the Russian arrival, I decided to report to the military commandant's office with a view to legalizing my position. As a former inmate of German concentration camps and a Jew who had suffered from persecution, I hoped that the Bolshevik authorities would assist me.

"The office was located in the old city, in the building of the former Ministry of Finance. Together with the foreman I reported to the Commissar. I had an extremely unpleasant surprise. When I had given my name, citizenship and former residence and occupation, and the story of my experiences in the German concentration camps during five years, the Commissar called me a plutocrat and German spy left behind in Riga to follow the movements of the Russian troops. He gave an order for my arrest since, he said, a Jew whom the Germans had spared had certainly rendered them service.

"My daily ration was a few bits of mouldy bread. As far as I could make out from conversation between the guards, most prisoners were Latvian intellectuals, patriots and partisans who had been captured in Riga and its environs. They were all awaiting the day when they were to appear before the so-called "Peoples' Court." That court was usually composed of a Russian Commissar and two assistants chosen from among the locals. The judgments pronounced were, as a rule, death sentence or, at best, deportation."

Riga, Latvia

"Secret arrests were daily occurrences. The arrests affected everybody who on account of education or economic position could be considered to have been above the average level, — even if slightly so. Latvians are being sent into Russia in an uninterrupted stream.

"Theft and robbery were normal nightly occurrences. In November, 1944, the occasion of the anniversary of the Russian Revolution, all criminals interned in the Riga prisons and concentration camps were pardoned. After liberation, they at once took up their old trade. Armed assaults frequently occurred even in daylight.

"Cattle — whatever was left after the German retreat — has either been delivered to the Red Army or gathered at railway stations and sent to Russia. Here and there you see a goat or sheep, but no poultry."

The foregoing is the thirteenth monthly presentation of excerpts from "Review of World Affairs" by Kenneth de Courcy, cabled from London and published in DESTINY by special arrangement with the author.

Readers desiring the complete "Review of World Affairs" may obtain it by subscription, at \$10.00 a year, through Destiny Publishers, Haverhill, Mass., in which case it will come to you direct by mail as soon as printed, following receipt of the cable. — Ed.

Widening the Prophetic Horizon

By C. R. DICKEY

SOME TRAVELERS visited a city which was noted for the beauty of its buildings and its scenery. At first sight they were disappointed, as they saw nothing unusual. Then a friend invited them to see the city from the sky-line drive twenty-seven miles in length on the rim of a mountain range overlooking the city. What a change met their eyes! With the widening of their horizon the city stood out in all its beauty and splendor, because they could see it as a whole and with the proper perspective.

In like manner Biblical prophecy, when studied as a whole and with the proper perspective, reveals in full splendor the magnitude of God's purpose and plans for the world. Our prophetic horizon needs to be widened. Too often prophecy is seen only in fragments when it ought to be viewed as a whole. In this day of countless irresponsible predictions, presumably based on the Bible, it is essential to know all that the prophets have written. There is an urgent need for a prophetic view which reveals both the true and the false.

With this thought in mind, let us examine John 16: 12-15, where Jesus teaches His disciples the source of true prophecy. Surely from this vantage point we can get a sky-line view of truth and the sure word of prophecy:

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you."

Thus we see that no man can speak prophecy in truth unless the Spirit of truth speaks through him. "*He will show you things to come.*" So if any man desires to widen his prophetic horizon and view with understanding the things to come, he must seek the abiding Spirit of God. He is not difficult to find. The process is simple

indeed, as Jesus says in John 14: 23:

"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

From the teachings of Jesus we learn also the real purpose of prophecy:

"Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. . . . And now I have told you before it come to pass, that, when it is come to pass, ye might believe." (John 13: 19; 14: 29.)

It is plain that prophecy was not given to enable us to make predictions; its main objective is to establish faith in the written Word. Certain historical events were pre-written by the prophets in order that, when they come to pass, man's faith in God's revealed Word may be established by indisputable evidence. Incidentally one's belief in prophecy does bring coveted rewards. An understanding of things to come is a fortification against evil days. "To be forewarned is to be forearmed." The man with some knowledge of coming events is better able to prepare for them; furthermore, his faith supplies courage and comfort through periods of upheaval and tribulation.

Having learned the source and purpose of prophecy, there is yet another pertinent question: namely, how may we judge whether prophecy is true or false? In I John 4: 1, we are admonished to "believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." Moreover, John states that the character of a prophet should be tested by his attitude toward Christ. Continuing in I John 4, we read:

Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. . . . Hereby know we that we dwell in him, and he in us, because he has given us of his Spirit. And we have seen and do testify

that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." (I John 4: 2-3, 13-15.)

The Lord God, through Moses, explains as follows how to recognize a false prophet:

"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." (Deut. 18: 18-22.)

Discussing the purpose of prophecy and the manner of its revelation in his book, *Through World Chaos to Cosmic Christ*, David Davidson aptly summarizes the matter in the following paragraph:

"This is not to say that such predictive interpretations are of a nature that can be gainfully used for selfish ends and aims, providing those who understand their purpose with vulgar aids that others, not understanding, lack. That they cannot do, for were they to do so they would defeat the very purpose which prophecy serves, and that purpose is to guide humanity in the understanding of the wisdom of the inscrutable ways of God, and to confirm humanity in their faith and trust in God. Words and phrases of interpretation do not, therefore, acquire their full and lively meaning until the sequence of events to which they apply has passed in procession in history. Then it is seen they could have no other meaning than that which they then give to the phase of history which has disclosed itself. Thereby is it known that prophecy is true and that we are living in the days to which the prophecy refers. Prophecy therefore provides nothing that

is enlightening as seen from the current human 'blind-spot' which is the predatory viewpoint of contemporary 'news-value.' But it has a long-term news-value for those who would order their lives by the example of our Lord Jesus Christ. Thus our Lord expressed the whole purpose of prophecy when He said: 'I have told you before it come to pass, that, when it is come to pass, ye might believe.' "

The prophetic horizon has widened immeasurably since the day Jesus said to His disciples: "I have yet many things to say unto you, but ye cannot bear them now." We can see in the Acts and in the Epistles how their vision increased after the coming of the Spirit in great power on the Day of Pentecost. Their understanding as apostles was much more comprehensive than in the early days of their discipleship. Yet even then their view was circumscribed because the important document of Daniel was still a sealed book. The stone kingdom of Nebuchadnezzar's dream had not appeared in their day. But now we can see it in the glory of its almost complete fulfillment.

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." (Dan. 2: 44-45.)

Our generation has watched Daniel's prophecy become history. Today we can identify this kingdom as the latter day union of Jacob, headed by the Anglo-Saxon House of Joseph. We have watched it break in pieces nations that were bent on aggression and tyranny. But a strange thing is now taking place. At the very time when the stone kingdom of Anglo-Saxon Israel normally would be singing the victor's song and enjoying the fruits of peace, we see it writhing in unprecedented confusion and tribulation. What is the explanation of this anomaly? Undoubtedly it indicates that we are witnessing the turbulent period which is foretold in II Esdras 6: 7-9:

"Then answered I and said, What shall be the parting asunder of the times? or

when shall be the end of the first, and the beginning of it that followeth? And he said unto me, From Abraham unto Isaac, when Jacob and Esau were born of him, Jacob's hand held first the heel of Esau. For Esau is the end of the world, and Jacob is the beginning of it that followeth."

Esau, declares the prophet, is the end of one age and Jacob is the beginning of the next era. In other words, Esau dominates the downfall of this present age, and Jacob will predominate in establishing the kingdom to come.

The end of an age is always a chaotic period. It was so in the time of Noah; and again when the B.C. age came to an end with the birth of the Christian era. Much of the New Testament record pertains to the struggle between Christ and His enemies as He transferred the administration of His kingdom from Jewry to Israel of the ten tribes.

"Preceding such tempestuous upheavals among mankind there is always a long period of disintegration, during which time the priceless fundamental qualities of human existence and progress all but perish from the earth. The process involves a growing disregard for truth, justice, virtue and faith in God; it begins gradually but gains momentum until these essential qualities seem ready to die in a world which can be saved only by exercising them. We have witnessed the ravages of a universal deteriorating process in our generation which can be likened to no other epoch of recorded history except that of Noah. This very fact convincingly links the present generation with that to which Jesus referred in Matthew 24: 37 — 'As the days of Noah were, so shall also the coming of the Son of man be.' " ("Things That Remain," DESTINY for November, 1943.)

And now we are in the midst of the final struggle between Esau and Jacob. To understand the nature of this conflict it is essential to determine the identity and character of the two groups which constitute the ruling sectors of modern Esau and Jacob. The descent of peace-loving Anglo-Saxon and kindred Christian people from Jacob is fast becoming a certainty in the minds of unprejudiced students who consider scriptural truths in the light of current events. Evidence supporting the Israel origin and character of America and Britain is so well established that it needs no discussion for the present purpose. However, it is not so generally recognized that modern Esau is identified with Jewry.

Let us trace for a moment the process which merged Esau with the Jews. The first important fact to remember is that Esau married two Hittite women, which were a bitterness of spirit to Isaac and Rebekah. Of this union came the Edomites, or Idumeans. Commenting on the outcome of this racial mixture, David Davidson says:

"Of the Hittite alliance came Esau's son, Eliphaz, and Teman, the son of Eliphaz; and it is under the name Teman that the Edomites of Mount Seir are addressed in the prophecy of Obadiah. It was not until the death of Isaac that Esau and his families moved into Mount Seir, in the region south of the Dead Sea extending to Akaba. There they became the Idumeans [or Edomites], the historical antagonists of Israel for thirteen bitter centuries until Idumea was conquered by John Hyrcanus (130 B.C.) and the Hittites were absorbed, with their characteristic Hittite-Syrian strain, into Jewry." (*Through World Chaos to Cosmic Christ*, p. 87.)

Later, during the post-captivity period, Jewish intermarriages with Hittites, Canaanites and other non-Israel races thoroughly corrupted most of the remnant Judah stock in Palestine. Ezra says of the deplorable situation:

"For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass." (Ezra 9: 2.)

Next Herod the Great, who was an Idumean of the stock of Esau, strengthened his claim to the throne by marrying into the Asmonean royal family of the kings of Judah. David Davidson throws much light on this subject in his book. He quotes the following passages from Dr. William Smith's *New Testament History*:

"... in the fullness of time [Herod] a descendant of Esau established a false counterpart of the promised glories of Messiah.

"... But though aliens by race, the Herods were Jews in faith. The Idumeans had been conquered and brought over to Judaism by John Hyrcanus [130 B.C.]; and from the time of their conversion they remained constant to their new religion, looking upon Jerusalem as their mother city, claiming for themselves the name of Jews.

"... by a natural reaction the temporal dominion of the Herods opened the way to the destruction of the Jewish nationality, and the religion, which was degraded into the instrument of unscrupu-

lous ambition, lost its power to quicken a united people . . .

"Herod was now master of a kingdom which included all the land originally divided among the twelve tribes, together with Idumea.

"It remains to say a word upon his relation to the whole course of Divine Providence in the history of the Jews. As a usurper of an alien race, and that the hated race of Edom, and the destroyer of the Asmonean house and kingdom, he cleared the ground of all who might have lawfully competed with Christ for the throne of David."

After quoting Dr. Smith, Mr. Davidson makes these trenchant comments:

"Nothing in the above is said that is not confirmed by Josephus. Indeed, the Edomites later became completely absorbed in Jewry, and under their aggressive intrusion the Jews became racially the medium of expression for the Edomite ideals to which Herod the Great had first given political formulation. The ingrafting of Edom made the fig tree of Judah bring forth the evil fruits of Jeremiah's prophecy (Jer. 24: 8-10), and finally led to the utter unfruitfulness and to the blasting of the tree itself. This has been vividly portrayed to us in the history of Josephus, and was predictively revealed by our Lord's acting of the parable of the unfruitful fig tree, before He drove out of His Temple those that carried on exchange and barter therein and that were money-changers (Mark 11: 12-19). . . .

"There is something more than what is historically normal in the fierce and *apparently* unjustifiable antagonism of Esau and Jacob, who even in the womb 'struggled together' (Gen. 25: 22). The mystery of this antagonism is deepened under the Herodian domination. At this time the surviving elements of the House of Judah are representative of Jacob in the land, as the Idumeans are of Esau. Coalescing in a struggle against a common enemy, they become nationally one, and, 'in the womb of the Second Birth,' *struggle together* again in their ruthless refusal to be *spiritually reborn*. Irreconciliation perpetuated in a single race to the end of the age! The withered branch of Jewry broken off the tree of Jacob blossoming anew with the sap of Esau, and being presented to the Gentile world as of 'the chosen tree' of All-Israel. The very climax of irony in the Mystery Drama of History!

"The prophecy of Daniel 8 portrays the nature of the Herodian Domination — which was to spread as a taint upon the whole of civilization — as a personification of craftiness, exemplified in the attaining of desired conquests, not by its own military power, but by cunning in maintaining the appearance of prosperity under its swaying, purring, hypnotic rule.

"And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty, and *the people of the holy ones*, and through his policy also he shall cause craft to prosper in his hands; and he shall magnify himself in his heart and by *prosperity* shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days' (Dan. 8: 24-26, with marginal renderings *italicized*).

"Daniel portrays the vicious succession of the Herodian Domination, which, even in our day, presumes to hold, without military means, the balance of power amidst the warring factions. Think of the Satanic 'righteousness' of it all! To remain profitably at peace by building up and controlling the supplies for armaments and commissariats of all the destined belligerents in total war! Living profitably in war, mainly at the receipt of customer and in control, in expectancy of becoming the 'official receiver' of an impoverished bankrupt civilization!"

Esau's intense hatred of Jacob is a matter of record, and their father Isaac declared that Esau would live by the sword. (Gen. 27: 40-41.) One of the most welcome events on the agenda of things to come is our exodus from the domination of the Esau-Jewry international combine. Initial steps toward the desired end will be the awakening of Jacob — especially the Joseph branch which has now become the *great people* and the *company of nations* envisioned by Jacob when blessing his grandsons, Ephraim and Manasseh. (Gen. 48.)

Ezekiel may well be called the prophet of the restoration era. Much of his book deals with things yet to come in a glorious epoch when we shall see "the restitution of all things." Beginning with chapter 33, Ezekiel calls on the watchmen of Israel to warn the people to turn from their evil ways. In chapter 34, the prophet is commanded to rebuke the shepherds who have failed in their ministry to the flock of Israel. Chapter 35 is addressed to Mount Seir, the stronghold of Esau, and pronounces the judgment which ends the age of Idumean domination. This chapter and the first part of chapter 36 are extremely significant just now in considering Jewish claims to the Holy Land and the lawlessness prevailing there. The whole passage should be studied from the Bible, as we quote here only a few verses:

"Moreover the word of the Lord came unto me, saying, Son of man, set thy face against mount Seir, and prophesy against it, and say unto it, Thus saith the Lord God; Behold, O mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate. . . . Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end: therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee. . . . Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas the Lord was there. . . . And thou shalt know that I am the Lord, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume. . . . Thus saith the Lord God; When the whole earth rejoiceth, I will make thee desolate. As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, even all of it: and they shall know that I am the Lord.

"Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord: Thus saith the Lord God; Because the enemy hath said against you, Aha, even the ancient high places are ours in possession: . . . Therefore thus saith the Lord, Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey."

Immediately following the declaration of Esau's doom, the prophet announces the cleansing and awakening of Jacob-Israel in preparation for full co-operation with Christ in the new age now dawning.

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." (Ez. 36: 25-27.)

A magazine story tells of a business man who recovered his sight after thirty years of blindness. With his sight restored, the man moved into a different world. New concepts took the place of those formed in blindness. Overnight the horizons of life widened

tremendously for him. Life began over with new meaning and content. And so will it be with our nation when Israel's blindness is removed. By the resurrection of dry bones Ezekiel depicts the transformation when our people, who have been "dead in trespasses and sins," come alive and stand up on their feet. (Ez. 37.) Then we shall know that we are God's Israel of the everlasting covenants. At last, as a nation and without hypocrisy, we shall truly seek first "the kingdom of God and His righteousness." "Can a nation be born in a day?" Yes — for Israel's rebirth in righteousness is destined to bring regeneration and peace to the whole world.

Hopeful signs of a spiritual awakening are appearing with increasing frequency. A large commission of prominent leaders in the Church of England, appointed by the late Archbishop Temple, agreed upon a unanimous report called *Conversion of England*. Kenneth de Courcy tells us that "It is a humble confession, and a penitent return to orthodoxy." Furthermore, he says that it "confesses the whole Christian faith from the Doctrine of Atonement right through to the Second Advent."

Anglo-Saxon military leaders too have openly voiced the need of turning to God if Christian civilization is to survive. It was so stated by General Douglas MacArthur in his historic address at the official surrender of Japan. Air Chief Marshal Lord Dowding, speaking of the Battle of Britain, said, "It was all part of the mighty plan, the part that our country is to take in the regeneration of the world."

This awakening on the part of God's people unleashes the fury of their enemies. The culmination of that hatred is among the things yet to come, probably in the very near future. In Ezekiel, chapters 38 and 39, the dramatic story is told vividly and completely. There we read of the great conspiracy — Esau's final attempt to overthrow Jacob. Gog, the chief prince of Meshech and Tubal, personifies the last remaining head of the three-headed eagle of Esdras' vision; and this head symbolizes an international military, financial and propaganda cabal which is operating deceptively within all nations to bring about their utter destruction.

We have recently fought, and apparently won, ghastly wars on two hemispheres, hoping thereby to put

down evil aggression; and now we are grappling with a sinister force, from within and without, which is a more deadly threat than any our nation has ever faced. It is becoming obvious that the end of war has not been declared officially because the job is not finished. We still have to meet the hosts of Gog, on the mountains of Israel, for we are God's "battle ax and weapons of war." Our danger from the Moscow regime is being openly admitted now by many who, only a short time ago, denied that such a danger existed.

When the storm breaks it will be the day of the Lord's vengeance. In fact the outcome was declared long before in these words:

"Behold I am against thee, O Gog, the chief prince of Meshech and Tubal: And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel: And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. . . . Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken." (Ez. 39: 1-4, 8.)



Correction

In "Our Days Are Numbered," DESTINY for August, 1946, page 300, a typographical error in the proofs was overlooked. The statement was made that "Enoch and Elijah are the two men who were translated and both appeared on the Mount of Transfiguration." The word *both* should be *one*. Elijah was present at the Transfiguration with Moses, the latter being raised from the dead, evidently for this purpose (See Jude 9).

We endeavor to keep DESTINY free from error but at times a mistake will appear in spite of every precaution taken. We appreciate the help of DESTINY readers who immediately call our attention to such errors, enabling us to make an early correction.

This is the conflict which closes the age of Esau and marks the beginning of Jacob's rule with God. Anglo-Saxon Israel will emerge from the overflowing scourge thoroughly chastened, penitent and grateful, knowing that she has been saved by the Lord, and not by her own power. At that time powerful enemies in our midst, who furtively do their evil works behind respectable fronts, will be dealt with according to Jeremiah 49: 10:

"I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he is not."

We have reached the time to which our Lord referred in Matthew 24: 14:

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The end of what? It is the end of Israel's long night of rebellion against the will of God. It is the end of evil, oppression, misery and death. It is an end that brings mankind into the promised kingdom of Christ and His earthly reign. Clement's admonition to the Christians at Corinth is even more timely for us: "Wherefore let us every hour expect the kingdom of God in love and righteousness; for we know not the day of God's appearing."

"Ye that have faith to look with fearless eyes

Beyond the tragedy of a world at strife,
And know that out of death and night
shall rise

The dawn of ampler life;
Rejoice, whatever anguish rend the heart,
That God has given you the priceless
dower

To live in these great times and have
your part

In Freedom's crowning hour,
That ye may tell your sons who see the
light

High in the heavens — their heritage
to take —

'I saw the powers of darkness take their
flight —

I saw the morning break.' "

It behooves us, then, to study all the works of the prophets, and to know the whole Gospel of the Lord Jesus and His apostles, that the Spirit of God may show us things to come. And when you see all these prophetic events come to pass, lift up your heads to the far horizon — "for your redemption draweth nigh."

Unfolding Desolation

By WILLIAM O. LAY, JR.

MARVELOUS INDEED is the manner in which the latest news reports parallel Biblical prophecies, once the two are properly correlated. Consider these two brief passages:

"For thus saith the Lord; We have heard a voice of trembling: there is fear and not peace."

"The dominant note in the world a year after the first World War was hope and confidence. Today it is fear and frustration. One year after the first World War we had signed the peace. Today there is no peace."

The first is the marginal translation of Jeremiah 30: 5, which depicts the travail besetting Israel during the closing scenes of the age — a period which Jeremiah terms "the time of Jacob's trouble." The second quotation is part of a statement given to the press on August 12, 1946 by former President Herbert Hoover, who had only recently returned from a world tour to survey famine conditions for President Truman. How perfectly the two passages complement each other — matching almost word for word — and how strikingly both portray the confusion and uncertainty rampant in the world as the crisis marking the initial stages of this transcendent drama of the age — Communism versus the Cross — steadily mounts in intensity!

Through the midsummer weeks of 1946 a whole series of significant developments paraded across the world-stage, each making the course of events more unmistakable, each fitting into an over-all chronological pattern which spotlights its significance in relation to the broad panorama of history.

Various commentators on foreign affairs have professed themselves puzzled by the "enigma" of Soviet foreign policy. But certainly there should be no uncertainty now. Once it is discerned that settled world conditions are the last thing the Soviet Union wants, that her fixed determination is to make as much capital as possible from the post-war chaos, meanwhile enriching herself through reparations and other levies against defeated nations, then all becomes clear.

There are precisely 2520 (7×360), plus twice 1290, plus two days from Germany's opening move of desolation against Poland on September 1, 1939 to the close of the Great Pyramid's Hall of Judgment on August 20, 1953, and as the various mid-points of this cycle — in their lunar, mean and solar variations — were reached during the summer, a sharp intensification of the crisis was noted.

The first day, as indicated by the chart, was June 18, 1946. This was the day on which a Russian veto in the United Nations Security Council blocked a compromise on the Spanish question. In April, Soviet-satellite Poland had moved for an immediate world-wide break with Franco Spain. When the matter came up before the Council nine members favored a compromise proposal which would have sent the question to the entire U. N. Assembly for decision. But Russia invoked the veto, terming any step less than an immediate break unsatisfactory.

This was the second veto in United Nations history. The first came on February 16, 1946 when Russia vetoed a compromise favored by a majority of the Security Council for settling the dispute over British and French troops in Syria and Lebanon. The compromise would have returned the question to the interested parties for negotiation, but Russia — an unrelenting champion of smaller nations' rights when troops other than the Soviets' are involved — insisted that the U. N. Council order British and French forces out immediately. The Russian veto removed this Levantine question from the U. N. agenda.

Now refer to the chart and note the significant pattern of these first two vetoes. The first came 286 days solar after the Russian capture of Berlin, a high-water mark in Soviet military history, and an event which signaled Soviet ascendancy over the Nazis. The second veto came 120 plus two days (warning perfected) after the first, and on a date (June 18) marking the first stage of the chart's basic pattern of unfolding desolation.

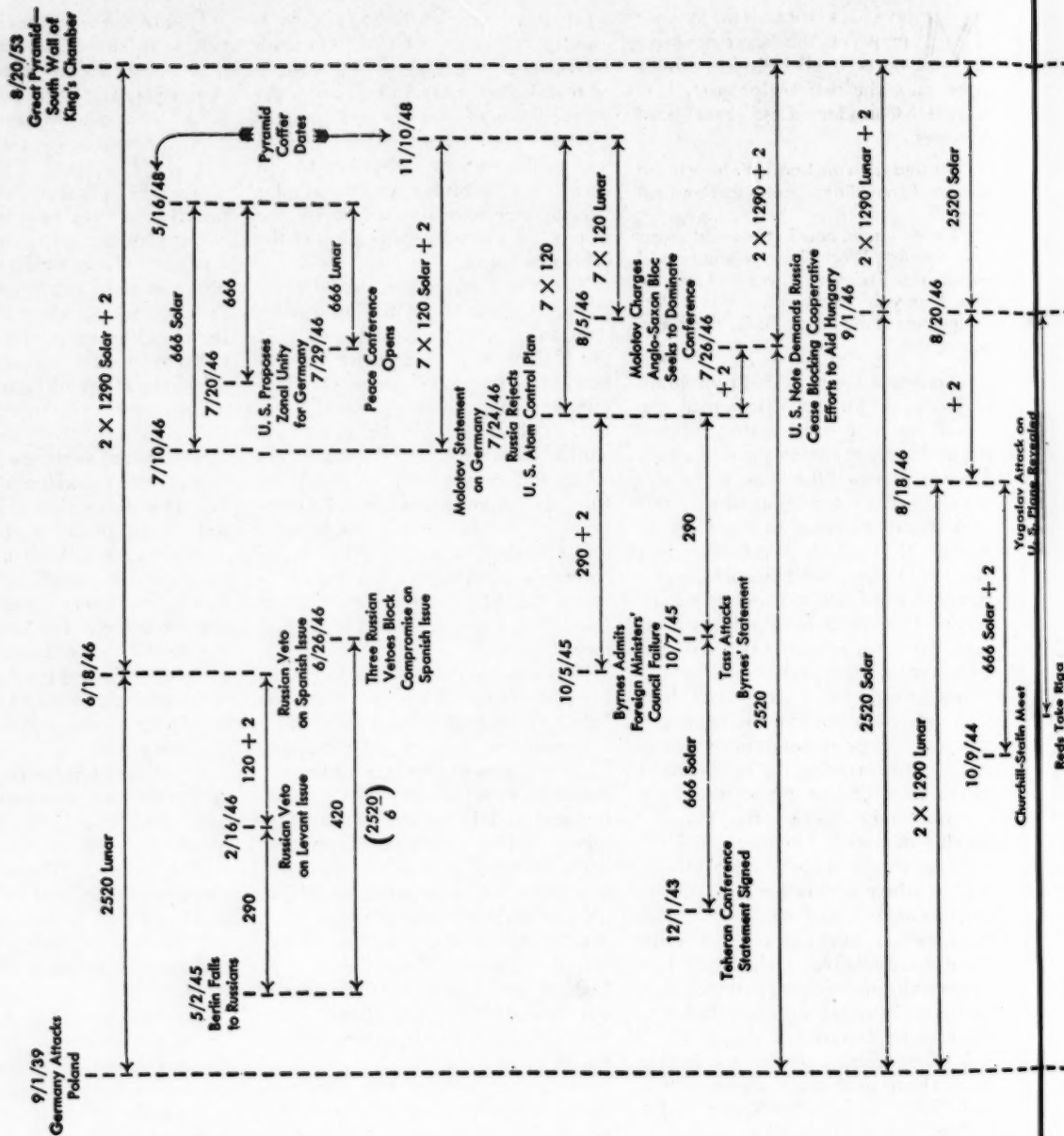
Do not the time measures applying here show clearly that the veto power has become an instrument of Soviet aggression, and was insisted upon by Russia as a cleverly-contrived instrument for obstructing the peace settlements?

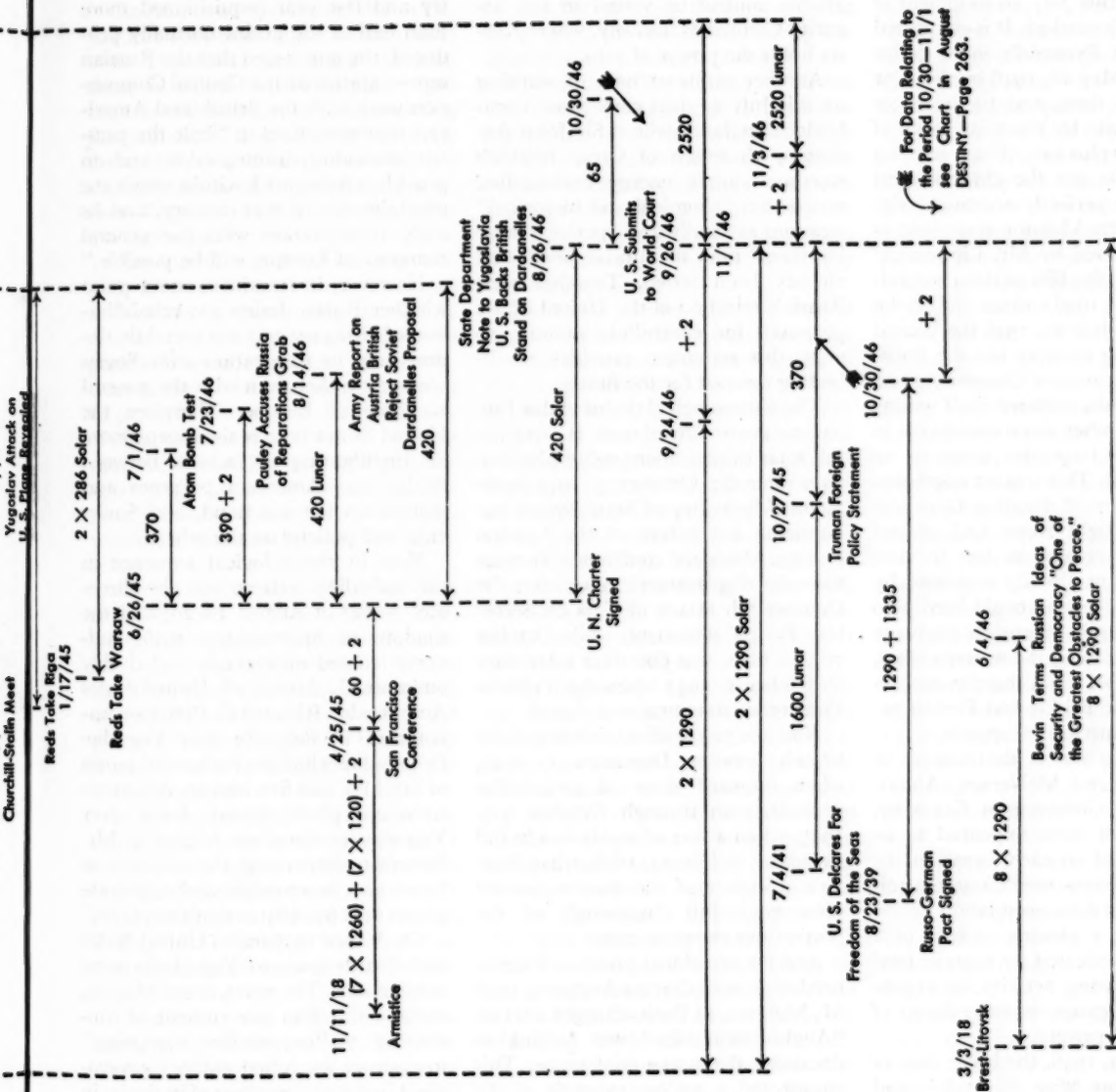
If further proof of this is required, consider that the next instance of the Soviet veto came on June 26, when it was used three times to block any compromise on the Spanish issue, and the date was 420 days after the fall of Berlin. 420 is 2520 (seven times) divided by six, and the pattern here again emphasizes that the veto was intended to implement aggressive Soviet policy.

A significant and ominously portentous event came on July 10, 1946 when Russian Foreign Minister Molotov urged immediate creation of central administrative agencies for Germany looking toward a central government with which the Allies could sign a peace treaty, and opposed any dismemberment or federalization of the Reich. This was completely counter to the efforts of the American Military Government aimed at reconstituting Germany as a federal union of German states.

Mr. Walter Lippmann, commenting on the Molotov statement in some detail, showed that it was shrewdly planned to make the Germans look to Russia for the fulfillment of their national ambitions, and through the reparations Russia is demanding to make the Germans dependent upon the Soviet for both territorial and economic relief.

As DESTINY readers know from following the deCourcy Cable digests, the Soviet Union itself is beset by internal weaknesses, the same weaknesses which very nearly proved fatal in the early stages of the Russo-German war. But they are deficiencies which could be largely overcome by German technological knowledge and administrative ability. Therefore, in the light of the prophecies which indicate that Germany is to be numbered among the peoples in the Great Confederacy, this statement of Mr. Lippmann's becomes very significant indeed:





W. O. L.—8/27/46

"The grand purpose of M. Molotov's statement is to shape the future of Europe. . . . It is carefully designed to bring about the exclusion of the British, French and Americans from effective influence in the eventual German settlement, and to prepare the way for another Russo-German alliance." (Italics ours.)

Now refer to the chart and note how prominently this July 10 statement of M. Molotov is marked. It is connected to the Great Pyramid's inner coffer wall date of May 16, 1948 by the solar value of 666 days, and to the outer coffer wall date by the solar value of 7×120 days plus two. (Final warning perfected.) Do not the chronological patterns here perfectly accent the significance of the Molotov statement as so ably expressed by Mr. Lippmann?

Follow out the 666 pattern extending to May 16, 1948 and see that on the mean date of July 20, 1946 the United States, seeking to carry out the Potsdam decision to treat Germany as an economic whole, declared itself willing to work with other zonal commands in treating their respective zones as an economic unit. This was an admission that the policy of dividing Germany into four airtight zones had proved economically unfeasible; but in view of Russian aims already expressed by M. Molotov, the plan could hardly do other than result in greater cleavage between Russia and the western allies, since the Soviet would hardly cooperate even if the British and French accepted the American proposals.

Bearing this out is the August 16 report of General McNarney, American Military Governor in Germany, admitting that there appeared to be little chance of an early break in the four-power impasse over economic unification of the four occupation zones, and painting a gloomy picture of a situation complicated by a grave food shortage, growing activity by organized German gangs, and the threat of a Communist revolt.

On July 29, 1946, the lunar date of 666 days before May 16, 1948 — and signally overshadowed by the various unpeaceful events crowding around it — came the opening of the Paris Peace Conference, called to draft peace treaties with the five former German satellites: Italy, Hungary, Romania, Bulgaria and Finland.

But meanwhile the mean date of 7 times 120 days before November 10, 1948 had passed, and brought another sharp "warning" indication of the

trend of events. The date was July 24, and the news was that Russia had flatly rejected the United States plan for the control of atomic energy.

The United States had proposed an atomic development authority outside the United Nations Council and the elimination of the veto in atomic matters. Russia, however, insisted that atomic control be vested in the Security Council exclusively, where Russia holds the power of veto.

Another ominous note of warning on this July 24 date came from Cambridge, England, where Sir John Anderson, chairman of Great Britain's wartime atomic energy commission, stated that "chemical and biological" weapons as deadly and "perhaps more insidious" than the atomic bomb had already been tested. Together with Russia's rejection of the United States proposals for controlling atomic energy, this statement provides an ill-boding forecast for the future.

The chronological tie-ins of this July 24 date are worthy of note. It came the full solar displacement value plus two days after the October 5, 1945 statement of Secretary of State Byrnes announcing the failure of the London Foreign Ministers' conference. It came the solar displacement value after the October 7th attack of Tass on Secretary Byrnes' statement, while October 7th, in turn, was 666 days solar after December 1, 1943 when the Teheran Conference statement was signed.

Note the progressive widening of the breach between December 1, 1943, when outward show of amicability prevailed; on through October 5-7, 1945, when a war of words was in full swing; on to July 24, 1946, when Russia's rejection of the atomic control plan gave full "warning" of the portentous events to come.

And for additional proof — if any is needed — note that on August 5, 1946 M. Molotov, at Paris, charged that an "Anglo-Saxon bloc" was seeking to dominate the peace conference. This constituted a perfect example of the Communist technique of accusing their enemies of what they themselves are plotting, for if any "bloc" exists at the Paris conference, it is the six-nation group consisting of Russia and her satellites. But Molotov's bitter diatribe once again exemplified the growing divergence between east and west.

On July 26, 1946 this "warning" pattern joined with the basic 2520-twice-1290 pattern of the chart, for the

date was 2520 days after September 1, 1939 and 2×1290 plus two days before August 20, 1953, the close of the Hall of Judgment period. The news was a United States note flatly demanding that Russia cease blocking cooperative efforts to aid Hungary.

Charging that Russia is taking eighty per cent of the output of heavy industry and last year requisitioned more than half of the grains normally produced, the note asked that the Russian representative on the Control Commission work with the British and American representatives to "halt the present economic disintegration and to provide a framework within which the rehabilitation of that country, and its early reintegration with the general economy of Europe, will be possible."

However, it remains a moot point whether Russia desires the rehabilitation of Hungary and she certainly desires only its integration with Soviet economy rather than with the general economy of Europe. Therefore the United States note is significant more for highlighting the schism between British and American purposes and policies on the one hand, and Soviet aims and policies on the other.

Next in chronological sequence in the unfolding pattern was the three-day period of August 18-20, and the shadow of approaching strife suddenly loomed menacingly and darkly ominous. On August 18, United States Ambassador Richard C. Patterson announced in Belgrade that Yugoslav fighter planes had poured several bursts of machine gun fire into an American transport plane forced down over Yugoslav territory on August 9. Mr. Patterson denounced the incident as "a wicked, inexcusable, and deliberate attack on a friendly nation's airplane."

On August 19, parallel United States and British notes to Yugoslavia were made public. The notes, dated May 20, accused the Tito government of conducting a "provocative campaign" to obstruct the Allied military government in the performance of its duties in Venezia Giulia, which contains the port of Trieste. The Tito government was charged with intimidating the local population, intimidating government officials, fomenting political strikes and work stoppages, criminal and terroristic activities, and various other nefarious operations, while the note revealed a state of near-war between American and Yugoslav troops at Trieste.

Also on August 19, a second U. S. Army transport plane was shot down by Yugoslav fighter planes and anti-aircraft batteries near the Italian-Yugoslav border, while in China the Communist headquarters ordered mobilization for a full-scale civil war against the Chinese Nationalist government.

On August 20, the United States Department of State lodged a formal note with Yugoslavia protesting the incidents in which American planes had been forced down, and in announcing the protest, Acting Secretary of State Dean Acheson termed the repeated shooting down of American airplanes over Yugoslav territory an "outrageous performance."

The note of August 20 was immediately followed by a 48-hour ultimatum to Yugoslavia demanding immediate release of the survivors of the two planes downed, and that representatives of the United States government be permitted to communicate with any of the occupants still alive. Failing that, the United States would press for appropriate action by the United Nations Security Council. The sharply-worded ultimatum brought the fliers' release.

Also on August 20 the United States revealed that a note setting forth American views on the Soviet demand for a share in the Dardanelles defense had been sent, and when the text was made public the next day it was found that the United States had backed up Great Britain in firmly rejecting the Soviet proposal.

It was reported in Washington that behind the American rejection lay a belief in the highest official quarters that the Russian demand was a cloak for a definite ambition to convert Turkey into a satellite state and thus gain domination over Greece and the Near East.

Countering the American diplomatic move of August 20th came reports of a stepped-up Soviet war of nerves against Turkey, with the Red Army apparently holding maneuvers along the Russian-Turkish frontier, and the Moscow radio asserting that Turkey had mobilized 500,000 men and was constructing airfields under British supervision. This Moscow radio report probably had no more foundation in fact than the usual Communist propaganda broadcasts.

Again on August 20th the United States warned Poland that it expects

free and unfettered elections in that country in November.

Now note the chronological tie-ins of this three-day period marked by grave diplomatic incidents and a sharp stiffening of the United States attitude toward Russia and Russian satellites. August 18th was 666 days solar plus two after the Churchill-Stalin meeting of October 9, 1944, thus pointing up once again the futility of seeking co-operation with "beast" powers.

August 20th, like the pattern of Soviet vetoes, is connected to previous highpoints of Soviet conquest. It is 666 days solar after the Soviet capture of Riga on October 13, 1944, and twice 286 days solar after the Soviet capture of Warsaw on January 17, 1945. Thus the Soviet tide sweeps on, militarily and diplomatically.

Then note further that the date of August 20th interlocks with a 420-day pattern measured from the signing of the United Nations Charter on June 26, 1945, it being just 420 days after this latter event. The pattern as a whole emphasizes the futility of seeking peace through "charters" or treaties compacted with evil, aggressive nations, for the time measures connecting with the U. N. Charter date reveal Soviet Russia proceeding apace with her aims despite the U. N. organization, and in fact sometimes using it to further her designs.

On August 14 — 420 days lunar after June 26, 1945 — two significant events occurred. General Mark Clark, American commander in Austria, issued a formal report which revealed serious friction between American and Russian occupation commanders and charged the Russians with hampering Austria's political and economic recovery and refusing to cooperate with the other occupying powers — a familiar story stressed by repetition, for the charges are similar to those voiced by the United States note on Hungary of July 26. In the same class is the July 23 statement (390 days plus two after June 26, 1945) of Edwin W. Pauley, American Reparations Ambassador, in which he revealed that the United States is considering holding up reparations shipments from Germany to make up for Soviet stripping of Manchurian industry.

Also on August 14, it was reported that Great Britain was rejecting the Soviet proposal which would have restricted control of the Dardanelles solely to the Black Sea powers and

given joint control of the Strait's defenses to Russia and Turkey. Constantly, relentlessly, the Soviet tentacles reach out, and if beaten off at one point, clutch at some other objective.

On August 26th — the solar dating of 420 days after June 26, 1945 — the United States accepted the compulsory jurisdiction of the International Court of Justice established by the United Nations. The time measure linking this move to the U. N. Charter date shows that the objections to United States participation in the United Nations also apply here.

Also on August 26th the United States Army resumed the Vienna-Undine run — on which the two plane incidents had occurred — using fully-armed flying fortresses instead of unarmed transport planes.

On the same day, a Yugoslav demand for one billion, three hundred dollars in reparations from Italy startled the Paris Conference and led to a bitter interchange between M. Molotov and the Australian delegate.

Again on August 26th the British Foreign Office branded as false Soviet charges that the British were constructing bases on the Dardanelles.

Note that August 26th was 65 days (warning to Israel) before October 30, 1946, the date so prominently marked on the *Judgment-Desolation* chart printed in *DESTINY* for August, and then watch the situations covered by these August 26th items develop: the International Court, reparations, and the always-explosive Dardanelles question.

Dates to watch as the basic pattern of the chart unfolds are September 1, 1946, which is 2520 days solar after September 1, 1939 and twice 1290 days lunar plus two before August 20, 1953. Then the period September 24-26, which is twice 1290 days after September 1, 1939 and 2520 days before August 20, 1953; and finally the period November 1-3, which is twice 1290 days solar after September 1, 1939 and 2520 days lunar before August 20, 1953. Marked intensification of the basic conflicts highlighted by previous phases of the unfolding pattern may be looked for as these dates are reached.

Mention was made in the previous article of President Truman's foreign policy statement of October 27, 1945, but it was not then noted that the date of this important address was 370 days (Deluge duration) before the chronologically significant date of No-

vember 1, 1946. The October 27th statement, in turn, was 1600 days lunar after July 4, 1941 when the United States declaration for freedom of the seas made a clash with the International-law-flouting Nazi U-boats inevitable.

In his address of October 27, 1945 President Truman said:

"The foreign policy of the United States is based firmly on fundamental principles of righteousness and justice. In carrying out those principles we shall firmly adhere to what we believe to be right; and we shall not give our approval to any compromise with evil."

That policy, if firmly followed, must bring the United States into conflict with the unprincipled, iniquitous Communist state just as inevitably as the freedom of the seas doctrine led to conflict with the Nazis. Of course, the policy has not been rigidly adhered to; there have been many compromises, but sooner or later a situation must arise in which compromise is impossible, and the time for implementing this declaration will have arrived.

The fourth point alone in President Truman's outline of American foreign policy made conflict inevitable — either that or a cowardly retreat incompatible with the American tradition:

"We believe that all peoples who are prepared for self-government should be permitted to choose their own form of government by their own freely expressed choice, without interference from any foreign source. That is true in Europe, in Asia, in Africa, as well as in the Western Hemisphere."

Read that statement against the consistent record of Soviet meddling in Europe and Asia, and the significance grows. Then tie in the prophetic statement that the judgment scenes climaxing the Third Woe are to be "as the waters of Noah" (Isa. 54: 7-10) and the meaning of the 370-day period terminating at November 1, 1946 stands forth with growing clarity. That November 1st is the traditional date for the start of the Deluge, and that November 1, 1946 is 15×286 years after the Deluge beginning in 2345 B.C. are alone sufficient to make this fall date important for unfolding the pattern of the Third Woe, even without the myriad other chronological ties noted here and in the previous article.

A suggestive item not previously

charted is that on June 4, 1946 — 8×1290 days after the Brest-Litovsk Treaty — British Foreign Secretary Bevin succinctly epitomized the basic cleavage between Russia and the west when he stated that Russian ideas of security and democracy constituted "one of the greatest obstacles to peace." Events of succeeding weeks have amply illustrated how great that obstacle is — insurmountable, in fact — and we may perhaps look to the events of October 30–November 1 to demonstrate this beyond cavil, November 1 being the solar termination of this 8×1290 cycle.

In view of the remarkably precise pattern of events revealed in the accompanying chart, the continued blindness of many ecclesiastical leaders becomes almost completely inexplicable. On August 16, Bishop G. Bromley Oxnam, of the Methodist Church, stated:

"The present assumption that a third world war is inevitable must be answered by constructive statesmanship that frankly recognizes that the United States, Russia and other great powers can solve their problems around a conference table rather than on the battlefield. I can certainly say that the churches will work to that end."

On the very same day New Zealand's High Commissioner in London, a delegate to the Paris Conference, adequately summed up the futility of contending with Russia's purposely dilatory tactics at the conference table by shouting, "We are sick of listening to quack, quack, quack, hour after hour."

How much better were ecclesiastical leaders patterning their conduct after the exhortation of Saint Paul:

"And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" (II Cor. 6: 15.)

Certainly Mr. Bevin's recognition of the irreconcilable divergence between Russia's ideas and those of the western powers represents a much more realistic approach than Bishop Oxnam's, when on every hand Russia reveals her aggressiveness, her greed, her utter contempt for Anglo-Saxon ideals of mercy and justice.

Barring a sudden, sweeping, almost miraculous reform movement within the Christian countries, the approaching struggle must be regarded as inevitable. However, it could be obviated, or, coming, it would leave Britain and America unscathed, were those two countries to re-establish the principles of the Divine Laws of righteous-

ness as their national policies. But no word advocating this method of escaping the impending storm — and it is the only way — is evident in the pronouncements of ecclesiastical leadership. Far too often from this group come statements like that attributed to Dr. E. Stanley Jones, who is reported to have said earlier this year that the hope of the future lay in a combination of "American individualism, Russian collectivism and a Christian moral basis for society."

Small wonder that confusion is rampant when Christian leaders show such ignorance of the fundamental tenets of their faith! The foundation of the Christian moral basis of society lies in the Constitution given Israel at Mount Sinai; its precepts are perfectly compatible with American individualism, but utterly contrary to and irreconcilable with the tenets of Russian collectivism. No light may be expected from ecclesiastical leaders until this fact is recognized.

Were the authority of the prophetic Word accepted, there would be no confusion, for on all problems now facing Britain and the United States the prophets have furnished guidance. Regarding Israel's efforts to form leagues with non-Israel nations — of which the U. N. organization is the latest — Isaiah wrote:

"Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." (Isa. 8: 12-13.)

It is only because the Divinely-ordained laws of national life are flouted that the nation is in peril. Return to them and the need for the present period of chastisement would vanish. But the age-old perversity of Israel peoples seems certain to prevent them from casting aside the ways of unrighteousness until the crisis has reached a grievously acute state. Therefore, faith is the need of the hour; faith in the eternal Divine purpose being worked out in the wayward Israel peoples; faith in the Kingdom of Heaven on earth as the one and only hope for bringing in a reign of peace among men.

"So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall put him to flight. [Marg.] And the Re-
(Continued on page 354)

Divine Time Measures

Scriptural Values in the Language of Numbers

1 • There can be no doubt concerning the significance of this number. It is the symbol of unity; as an original it denotes primacy. *One* excludes all difference, for there is no second with which it can either harmonize or conflict.

2 • Two affirms that there is a difference — there is another. The difference may be for good or for evil. It is the first number by which we can divide another. In it we can trace this fundamental idea of division or difference. It is the difference between the fulfillment and perfection of an event (the third day made perfect).

3 • This number stands for that which is solid, real, substantial and complete. There can be no doubt that in the invariable employment of the number three in the Word of God, we have that which signifies Divine Perfection.

4 • This is the number denoting creative works. It is the number of things that have a beginning, of things that are made, of material things, and matter itself. It is the number of material completeness. Hence it is the *world number*, and especially the "city" number.

5 • This number signifies Grace or Favor which is truly Divine in its source and character.

6 • This is the number of imperfection, the "human number"; the number of Man as destitute of God, without God, without Christ. It numbers man's labors as apart from God. Written three times (666) it signifies the completion of man's rebellion (Rev. 13).

7 • The number of spiritual perfection. A number and multiples of which occupy a large place in the Word of God as being inspired by the Holy Spirit. The multiples of this number as a rule partake of the same spiritual significance, such as 42, 49 and 70.

8 • A number associated with Jesus Christ and when written in threes (888)

it is the numerical value of the name "Jesus" in Greek. It is a number associated with the resurrection and regeneration and the beginning of a new order.

9 • The number of finality or judgment. It marks the completeness, the end and issue of all things as to man. It is a factor of 666 which is 9×74 .

10 • This is the perfect number, signifying the perfection of Divine order. It implies that nothing is wanting; that the number and order are perfect; that the whole cycle is complete.

11 • While ten is the number of perfection in the Divine order, eleven is an addition to it, and signifies subversion. It is the number which marks disorder, disorganization, imperfection and disintegration. As twelve marks Divine government, so eleven falls short of that perfection.

12 • This is the perfect number signifying perfection in government. It is found as a multiple in all that has to do with rule.

13 • All recognize this number and consider it a number of ill-omen. The key to the significance of this number is given in Gen. 14: 4 where we read, "Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled." The number 13 and the multiples of it stand for rebellion, apostasy, defection, corruption, disintegration, revolution or some kindred idea. 65 (5×13) is the number for the disintegration of Ephraim (Isa. 7: 8). 390 (30×13) is the number signifying the duration of Israel's rebellion. This number in combination with 8 signifies atonement. Thus the two numbers, 8 and 13, are like two threads — gold and crimson — which run through the whole of Divine Revelation, continually crossing and recrossing each other. 13 is a prime number and sixth in the series of prime numbers (1, 3, 5, 7, 11, 13) and therefore partakes of the significance of the number 6 indicating the imperfection of man and his works.

14 • This number being a multiple of seven, it partakes of its significance; and, being double that number, implies a double measure of spiritual perfection. The same principle may be applied to other multiples of seven, and Bible students can find their own illustrations.

15 • An hour; for the day, 15 degrees; for a year, 15 days; and for a *time*, 15 years.

17 • This is the seventh in the series of prime numbers and partakes of and intensifies the significance of the number seven. It is the combination of the sum of two perfect numbers, seven and ten.

19 • This is the Lunar or Metonic cycle, at the end of which years the moon repeats its phases. This is an important time-measure when applied to prophecy.

20 • The number of expectancy.

22 • The years of Jacob's trouble.

24 • This is a number associated with the heavenly government and worship of which the earthly form in Israel was only a copy.

25 • The square of 5 and expresses the essence of the significance of five, signifying Grace.

27 • This is the cube of three and partakes of the significance of both three and nine.

28 • The product of 4×7 and partakes of the significance of both four and seven.

29 • The combination of twenty, the number of expectation, and nine, the number of judgment.

30 • This is 3×10 and denotes a higher degree of perfection of the Divine order as marking the right moment. Christ was thirty years old when He began His ministry.

31 • The Hebrew expression of El, the name of God. It signifies Deity. This is ten times the pi ratio and is an important number in relation to the circle. The circle signifies without beginning or ending and the number 31 implies no beginning or ending.

40 • An important number occurring many times in Scripture. It is associated with periods of probation, trial and chastisement.

42 • This number is connected with antichrist. It is 6×7 and signifies confusion in man's work in opposition to God. There may be something more than appears to the common phrase about things "being at sixes and sevens." This is indeed so when man is mixed up with the things of God and when men, lacking the spirit, undertake to engage in spiritual things. This number times 30 (the number of days in a prophetic month) is 1,260.

65 • A multiple of 13 and especially associated with Ephraim (Isa. 7: 8). It marked the apostasy of that tribe.

70 • This is a combination of two perfect numbers, 7 and 10. It signifies perfect spiritual order. It numbered the years of the Babylonian captivity and the length in years of weeks of the nation of the Jews (70×7 years = 490). It is the threescore and ten years of man's life and no doubt numbers the Jubilees from the organization of Israel at Mount Sinai unto the perfection of the Kingdom (still future), for the 70th Jubilee runs from the fall of 1945 to 1946 A.D.

75 • The difference between the 1,260 and 1,335 prophetic numbers and the exact between 2,520 Lunar and Solar years.

105 • The Antediluvian Septenary cycle, 7×15 .

113 • The numerics of Aish, the Hebrew word for man.

120 • Signifies a Divinely appointed period of probation. It was the period of warning to Noah. $120 \times 5,000$ fighting men left Egypt and $120 \times 1,200$ is 144,000 — numbered in Revelation.

133 • The Antediluvian cycle of 7 years times the Metonic cycle of 19 years.

150 • Length of the Moslem woe.

153 • This is a number that taxed the ingenuity of some of the greatest Bible students, from the earliest times. All felt that it has something of deep significance from its use in John 21: 11. It is the number of the elect. This number is known as a triangular one. It is made up of the first three odd numbers in triangular form. A triangle in a circle, with its angles numbering 1, 3, 5, and read in the natural way gives 1, 5, 3. It is divided by 17 and is the sum of all numbers up to and including 17. It would require a book to write the interesting chronological, prophetic, and astronomical features of this remarkable number. One fact ought to be mentioned here. Take 1, 3, 5, — the numbers of the angles of the triangle — double them in sequence and we have 1, 1, 3, 3, 5, 5; dividing thus, $113 = 355$, note that 113 is the Hebrew number for man (Aish) while 355 is that for the Lunar year (Shanah) which contains 354-5 days. Now divide 355 by 113 and the result is the pi ratio 3.14159, which number is associated with Deity. The number 153 is closely associated with the history of the United States.

200 • This number stamps various things with insufficiency.

270 • Nine prophetic months and represents the period of travail or pregnancy.

285 • The common lunar cycle of 19×15 proving the week has not been broken.

286 • The displacement factor of the Great Pyramid; signifying displacement from God's plan of perfection.

315 • Accurate cycle embracing in one system the movements of the sun and moon.

355 • The number of days in a Lunar year.

360 • A "Time." This is an important number in chronology and is the prophetic year or mean time.

365 • The age of Enoch when he was translated and the number of days in a Solar year.

390 • This is the number of the House

of Israel (Ezekiel 4: 5); it is 13×30 and signifies chastisement.

391 • The prophetic hour, day, month and year of Revelation 9.

400 • A Divinely-perfected period. It is the number of years from the promise to Abraham at the birth of Isaac to the Exodus.

420 • This is the number of confusion (42) multiplied by ten and indicates confusion coming to perfection. It is also 2,520 (seven times) divided by six.

430 • The years from the call of Abraham to the Exodus.

444 • The numerics of the name Damascus, signifying world order or number.

490 • The length of Daniel's prophecy to the coming of the Messiah. It is a number signifying spiritual perfection in relation to the number 70, for 7×70 is 490.

630 • One quarter of the seven times.

666 • The number of Man (Rev. 13: 17-18). If 6 is the number of secular or human perfection then 66 is a more emphatic expression of the same fact, and 666 is the concentrated expression of it. 666 is therefore the trinity of human perfection, the "perfection of imperfection" through the culmination of human pride in independence of God and opposition to Christ.

840 • This number is 7×120 and the number of perfection in warning.

888 • The numerical value of the word "Jesus" in Greek. An important number in chronology.

970 • The number of Solar years in 1,000 Lunar years.

999 • The numerics of the word Sodom and the number of judgment emphatically expressed.

1,000 • A day with the Lord is as a thousand years.

1,040 • The difference between the prophetic number 1,260 and 2,300, which periods are both soli-lunar cycles. While this number does not appear on the surface of the Bible yet it is

used again and again in chronology.

1,222½ • The number of Solar years in 1,260 Lunar years.

1,260 • This is the Biblical time, times and the dividing of time. It is one-half of the seven times (7×360) and its use in prophecy and chronology is very important. It is also 42 prophetic months of 30 days each.

1,290 • The number of the beast and a number associated with desolation (See Daniel 12: 11).

1,335 • The number of blessing referred to by Daniel 12: 12.

1,600 • This is the length of the battle line as given in Revelation 14: 20.

1,890 • Seven times the period of pregnancy (7×270).

2,300 • The period during which the Holy army is to be trodden down (See Daniel 8: 14).

2,445 • The number of Solar years in 2,520 Lunar years.

2,520 • The seven times (7×360) of prophecy, a number very important in history and prophecy.

5,040 • This number is not mentioned in Scripture but it lies at the basis of the Biblical system of chronological prophecy. It is not only divisible by 7 and by 70, and by 315, the accurate cycle which embraces in one system the movements of the sun and moon, but also by 360 (a time) and by 1,260 and also by 2,520 without remainder. Plato refers to the importance of this number.

5,820 • The number of Solar years

in a Lunar period of 6,000 years.

6,000 • The working week of 6 days of 1,000 years each at the end of which will come the millennium of rest.

7,000 • The entire week of human history embracing the kingdom age of perfection in administration and rule.

This list is far from complete and to it can be added the new factors and cycles that a study of chronology will reveal to the earnest student of prophecy and history; but sufficient information is here given to provide the essential "working tools" necessary for an understanding of chronology.

The specific values of these numbers will be enhanced if the reader will turn to the Bible and check the use made of them there. A good concordance will greatly assist in giving quick and accurate access to this information as recorded throughout the Holy Bible.

It Is Time Jewry Stopped Talking Nonsense

By L. SHAW BUTLER

THOSE who believe in the identity of the Anglo-Saxon-Celtic race with Israel are not anti-Jewish or, to use the common colloquialism, anti-Semitic, but we do feel that Jews, in some quarters, are displaying an attitude that will not create sympathy for their cause.

We have no hesitation in stating that much of their speaking, and many of their actions, are based on a lack of gratitude, to say the least. We have in mind, for instance, the statement made by a Mr. Michael Levine, at a Zionist Socialist Party meeting recently held in Cape Town. The speaker said, as reported in the local Press: "Terrorism was playing into the hands of the British, who used the opportunity created by the killing of British troops not to seek the killers but to search whole settlements for illegal immigrants and confiscate arms."

"The British," he said, "were not interested in the lives of British servicemen in Palestine, just as they were not interested in the servicemen in Greece and elsewhere."

This is unmitigated impertinence from a member of a religio-political cult, for that is what it amounts to, who ought to be eternally grateful to the very people he maligns. Where would Jewry be now, or any other people for that matter, if it were not for the courageous stand of the British of the British Isles in 1940?

What would have become of the Jews and other people, ourselves included, if the British had not enjoined the help of Almighty God throughout the terrific struggle of recent years? Let it be remembered that the call came from the Christian faith and was made on that basis!

To assert that the British "were not interested in the lives of British servicemen" calls for a severe rebuke, if only for the fact that it is not true! If this was the only statement made we could dismiss it as coming from an irresponsible crank but unfortunately there has been a spate of this sort of thing and it is time it stopped.

To pour scorn and derision on the British people is no panacea for Jewry's ills. There is a way and a divine way for the recovery of Judah and for the reuniting of Israel. To the Holy Scriptures then, which are able to make us all wise unto concord and peace.

It is time the remnant of the House of Judah associated with modern Jewry realized that in the Anglo-Saxon-Celtic race they have their brethren of the House of Israel, including a number of their own House.

It is certainly time they considered the prophecies that affect both the House of Judah and the House of Israel and so come to understand the Divine fiat.

Furthermore: as the Scriptures show that Palestine is to be the centre of an Armageddon such as the world has not seen — the writing of current events on the wall of international relationships reveals the near approach of this satanic development — surely the policy of Palestine becoming a National Home for Jewry is most unwise.

In the light of Holy Scripture — both the Old and New Testaments — it is time Jewry stopped talking nonsense.

— From *The South African Covenant Message*,
Johannesburg, South Africa

Giants in the Earth

WHEN Moses recorded the violence and crime which existed upon earth prior to the Deluge, causing God to pronounce judgment upon men, he said, "There were giants in the earth in those days."

The results of the activities of those giants filled the earth with violence and crime increased so that it became a world-wide menace. The book of Enoch declares the giants "consumed all the acquisitions of men" and when men could no longer sustain them they turned upon them and devoured them so that "there arose much ungodliness."

Some twenty-three centuries later Jesus told His disciples they could expect a duplication of the conditions which existed prior to the Deluge when the age was about to end (Matt. 24: 38). Students of prophecy have long pointed to the many interesting parallels between the events in Noah's time and those of today. Violence and crime, and increased immorality, are in evidence in our land as ungodliness increases on every hand. The lust for power and financial gain on the part of the great combines, whether industrial or governmental, is consuming the acquisitions of men, and by conflict and war they have destroyed prosperity and peace.

Just as the conflict between the giants of Noah's day brought world-wide corruption and ultimate destruction, so the conflict between the two giants, capital and labor, will end in the destruction of men and their possessions. When giants battle, whether it is war between opposing nations, or between organized industrial groups within the nation, the freedom and prosperity of the people will vanish.

Motivated by selfishness, these giants are trampling upon the property and rights of men as they battle for power. They have little or no regard for the comfort, peace or the lives of those who stand in their way as they contend for domination and control. The ancient spirit of ungodliness and

greed, manifested by the giants of Noah's time, is active again in the hearts of men who in this generation control and direct the activities of the giant combines of our day. This is the time of which Jesus was speaking when He said:

"As the days of Noe [Noah] were, so shall also the coming of the Son of man be." (Matt. 24: 37.)

This is a day of big things, prodigious spending, colossal undertakings and giant operations, with an ever-increasing burden being laid upon men which is rapidly becoming insufferable. The necessary taxation to carry on government operations and support programs to satisfy the appetites and demands of the giants controlling industry and labor are now reaching astronomical figures.

Government is the only arbitrator capable of challenging the power of these modern giants to stop the raging conflict which, unless brought under immediate control, will wreck our cities, destroy our prosperity and impoverish our people. It is unfortunate that many of those responsible for the function of government have sold out to the side they feel can furnish the greatest number of votes and in doing so acquiesce to present disorders and countenance the continuation of the struggle.

The policeman (government) has ceased to be the impartial law enforcement officer and our nation is at the mercy of forces which, unless soon checked, will bring about the utter ruin of all for which modern civilization should stand.

The struggle grows more sanguine with every passing day as politicians in office fear to take a stand for righteousness lest they offend the giants and suffer political liquidation. May the people of this nation rise in their might and in righteous indignation bring about the swift liquidation by removal from office of all those who tacitly or otherwise contribute to this continued violence so that order and peace may be restored to our nation.



The Battle of Giants

OCTOBER 1946

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Christianity and Israel

By REV. CLAUD COFFIN

THE VARYING RELIGIONS and beliefs of the peoples of the world have been classified by historians both racially and geographically. It is generally understood that the peoples of China, Japan, Siam, Burma, *etc.*, are Buddhists; that Brahminism and Hinduism are found among the peoples of India; that Mohammedanism has its world center in Arabia; and that Judaism is the faith of dispersed Jewry. If one asks where Christianity is centered the answer is, obviously, in Britain and America; that is, among the Anglo-Saxon peoples. It is from Anglo-Saxondom that Christianity has been propagated and the Bible given to all nations in their respective languages and dialects. The preaching of the Christian Gospel has been the task of the English-speaking peoples.

The Bible has been the basis of world evangelism, and upon its translation into modern speech Britain became its first custodian. The first people in the world to nationally become Christian were the British. Yet Christianity did not originate in the British Isles, but in Asia Minor, as recorded in the New Testament.

Following Pentecost came the missionary journeys of the Apostles resulting in the springing into being of small Christian communities in Asia Minor, to which in due course the Epistles, which form the greater part of our New Testament, were addressed. The Book of Revelation names seven. When, however, the Good News spread beyond the borders of Asia Minor and reached Britain, the British were the first to accept it as their national belief, becoming the focal center and exponents of world Christianity. The early settlers of America brought their faith with them and today the United States stands with the British Commonwealth as the two most militant missionary peoples of the world.

But one has to look farther back for the earliest roots of Christianity. These are found in the Old Testament. The House of Jacob, better known, perhaps, as the children of Israel, after their emancipation from the land of Egypt, became the recipients of a di-

vine revelation in which was embodied all those types and pre-figuring emblems which foreshadowed the basic structure of the coming Christian faith. This fact is commonly accepted by all theologians. One may say that Israel, as regards its worship, was pre-Christian. Their entire ordinances and religious ritual pointed to the advent of a Messiah whom history had subsequently acclaimed as the Founder of Christianity. The worship of Israel embodies the fundamentals of all subsequent Christian belief. For example, the priesthood was anti-typical of Christ's High Priesthood; the atonement and sin-offerings pointed to His sacrificial death as 'the Lamb of God bearing away the sin of the world'; the shewbread and the candelabrum of the sanctuary typified His being respectively "the Bread of Life" and "the Light of the World." Even the minutest details and color scheme, all "according to the pattern shown in the Mount", pointed to some aspect of Christ's person or work. Thus Christianity was conceived in the womb of Israel. Although this great fact cannot be disputed, it is one of the inexplicable anomalies of religious history that, as promulgated by the theologians, theology has systematically by-passed Israel. This strange repudiation of the source from which Christianity has emanated is due almost entirely to the fallacious belief that Israel, the House of Jacob, was a Jewish institution. A belief which, in spite of its having the sanction of religious orthodoxy, has no foundation whatever in fact.

One of the most potent arguments in favor of the growing belief that Anglo-Saxondom is the modern representative of Israel is to be found in the fact that it is today the world center and nucleus of Christianity as foreshadowed in the ritual and ordinances of Israel's earliest worship. No argument could certainly be clearer in proof of the existing difference between Israel and Jewry. The Jews' rejection of the Messiah placed them outside Christianity, while the major portion of the House of Jacob is found today within it.

In view of the clearest possible Bible teaching, Christianity no more dares by-pass Israel than it dares by-pass the cross of the Redeemer of Israel or His empty tomb for the simple and most obvious reason that both the redemptive sacrifice and the sign of His resurrection are, by divine appointment, placed within the prescribed orbit of the House of Jacob. This should in itself be a sufficient reason to convince any logical and unbiased thinker that the Biblical record unequivocally indicates that at no time whatever has the whole House of Jacob been incorporated in Jewry, nor has Jewry ever been the whole of Israel. Without the House of Jacob there would have been no Christ, and without Christ no Christianity. If Jewry had contained within its orbit the whole of Israel, the world today would be without the Christian faith.

The Holy Scriptures in their book form are divided into two sections, the Old Testament and the New Testament — or the Old Covenant and the New Covenant, for the terms are identical and interchangeable. The first tells of a covenant made by God with the children of Israel (House of Jacob) three months after the exodus from Egypt. It is known as the Mosaic covenant, because Moses was its mediator. Jewry was not in existence when it was made. It was subsequently broken by the House of Jacob. One of the consequences of its violation was the punitive captivities which befell the two respective sections of the people after its division, then known as the House of Judah and the House of Israel, the southern and the northern kingdoms. Jewry was not in existence when the division took place. Some centuries later God announced His intention of making a New Covenant with both sections and thus renewing the broken relationship. This announcement is to be found in Jeremiah 31: 31-34.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of

the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

We note that it is a communication to both houses; that is, it is ultimately to include the whole House of Israel in its scope. But in the detailed description of what was to be embodied in the New Covenant there is a significant omission. Only the nature of the covenant to be made with the House of Israel is outlined. The House of Judah is not mentioned. The subsequent rejection of the Messiah by the Jewish section of the House of Judah gives the reason for the omission.

History now bridges an intervening period of some 700 to 800 years, and resumes the thread of the story after the advent of Jesus Christ. A New Testament writer picks up the thread and quotes verbatim the statement made through the prophet Jeremiah. This is recorded in the Epistle to the Hebrews, Chapter 8: 8-12.

"Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord. I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

The vital implication of this has for some inexplicable reason been overlooked by the majority of Bible expositors, and as a consequence the salient point has been entirely neglected. If any statement in the Bible is unequivocally explicit and clear it is that the New Covenant is made with

the same people as the old; namely, with the House of Israel. The vital omission is again included in the citation. There can be no mistake as to what is implied and included in this New Covenant with the House of Israel. Here we see emerging the early beginnings of world Christianity vested in Israel. Hebrews 9 and other chapters leave no doubt about this. Here is the New Covenant of which Christ is the Mediator and which, therefore, bears His Name, henceforth, to be known as the Christian Covenant, as the former bore the names of Moses, its mediator.

We are faced with the accomplished fact of the mediation of the Christian Covenant, under which those with whom it is made become the Christian people of the latter days. During the ensuing centuries we are directed to the reappearance of the House of Israel as the custodian of Christianity and its propagator to the nations of the world. Here, then, is the link between Israel and Christianity to the self-exclusion of the Jew, who by his rejection of the Founder of Christianity placed himself outside its orbit and still remains one of those peoples to whom his brethren are carrying God's message of reconciliation. Christian Israel has the corroboration of history during this so-called Christian era.

When was this Christian Covenant inaugurated? The Synoptic Gospels record the inauguration of the New Covenant by our Lord Himself. It was the final climax of the last Passover when, after the feast was concluded, Jesus took the cup and, bidding all His disciples drink of it, passed it to them with the memorable words: "This is the New Covenant in my blood." (See Luke 22: 1-20, with the other Gospels; also Paul's elucidation in I Cor. 11: 23-29, and many other references in the New Testament.) Truly "Christ our Passover has been sacrificed for us," and in commemoration of that sacrifice the Lord's people observe the Christian Communion service.

Yet how few realize when they remember His death in this appointed way that they are also commemorating the New Covenant made with the House of Israel, whereby Israel became Christian. This is national, *Christian* Israel, if words have any meaning at all, and God always says exactly what He means and means exactly what He says. There are those who object to the term "Christian nation,"

failing to understand that a Christian nation does not imply or necessarily mean that every individual of whom it is comprised is enjoying the Christian experience of forgiveness and peace. The nation of Israel in the Old Testament was no more "religious" as regards every individual in it than is nominally Christian Anglo-Saxondom today. That did not make them any the less "God's people" then, neither does it make Anglo-Saxon Israel under the New Christian Covenant any less God's people now. As a matter of fact, God says that under the New Covenant they are "My people".

In the old as well as in the new, it is the individual who comes first to the experience of God's love before that experience becomes national. That it is to become so is explicitly stated. Surely the Book of Common Prayer used in the national Church of England is meaningless unless those who use its liturgy are Israel? Its constant reference to Israel and its whole assumption of the nation's past connection with God's people of the Old Testament is evidence enough that its authors knew their origin. If this is not so, and if those who use its language and attend its memorial Communion service are not Israel, then one may well ask what right they have to either that form of worship or to commemorate a covenant which was made with a people of whom they are not a part? This applies equally to every form of Christian public worship and to every Communion service held in any or every Christian community. Taken in its correct setting, you have no clash at all.

Here is a Christian nation (Israel) worshipping in the belief and recognition that they are under the New Covenant. The only really serious question that arises concerns those who are not of Israel, but who worship with Israel. Have these, who have no racial or national link with Israel, but who have received the Christian proclamation and been led to Christ, the same right to worship and commemorate as has Israel? The answer is, unhesitatingly, a perfect right, because in the terms of Galatians 3: 29:

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

By adoption they are within the New Covenant, an adoption based on their having become Christ's, who is the Mediator of the New Covenant

with the House of Israel. To be Christ's is to have entered the orbit of the Israel of God.

Is the New Covenant now in force? The ninth chapter of Hebrews answers this question. A covenant or testament requires the death of the testator to ratify it and make it valid. Even the Old Covenant had to be ratified by the death of a substitute before it became operative. This is explained in both Leviticus and Hebrews. Christ's death ratified the New Covenant. For over 1900 years it has been in force, and is the reason and explanation of modern Israel's present position in the world and her many and wonderful deliverances from attempts to destroy her. The days have yet to come when in all its fullness it will be accepted nationally, and "all, from the least to the greatest, know Him" and realize that He has forgiven our iniquities and will remember our sins no more. That day will surely dawn.

The failure to recognize that Christ and Israel are inseparable and the confusing of Israel with Jewry, have been coupled with the general acceptance of the fallacy that Christianity was brought to us from Rome. Why is the Church so reluctant to admit that a strong British Christian church existed

in the British Isles six hundred years before Augustine was sent by Rome? During all the early centuries that Rome was pagan the British people were Christian. Study the story of Glastonbury. Israel in the Isles, "the people from afar," welcomed the Christian proclamation several hundred years before Rome heard it. The people with whom the New Covenant was to be made had been gathered into the "appointed place" in readiness for its coming.

Do you ask why Christianity and Israel are not associated in name? The answer is that Israel today functions under a divinely sanctioned alias. Under the New Covenant there was to be a new name until the time should come when Israel would honor the name she had dishonored among the nations under the Old. The theological assumption that God wound up the affairs of national Israel and substituted the church in its place has no Biblical sanction or authority whatever. What

actually happened was that God has re-covenanted Israel, whereby she has become a Christian people. In due time the alias under which she is known will be set aside and her true identity disclosed. Today the identity of Israel embodied in Anglo-Saxondom offers a key to the Holy Scriptures, particularly to the interpretation of its prophetic statements, and is the explanation of how and why world evangelization, the preaching of the good news of the Kingdom of God to every nation on earth, has fallen to the lot of the English-speaking race.

The people of the Book are carrying out the program of the Book as God's servant nations. That they have done so and are still doing so in ignorance of their true identity, and in spite of their imperfections, only serves to demonstrate the power of God and magnify His love and grace. Truly "this is the Lord's doing, and it is marvelous in our eyes."

(Continued from page 346)

deemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." (Isa. 59: 19-20.)

The rapid intensification of the crisis shows that the great climactic events on the calendar of the ages are just over the threshold. Less than seven years now remain of the Great Pyramid's Hall of Judgment period, and into those seven years will be crammed events which stagger the imagination. Judgment upon evil nations, punishment for those who have wasted the earth, recompense for those who have kept faith — all are at hand, and the prerogative of seeing the ancient utterances of the prophets regarding the climax of the ages take shape on the stage of world history belongs to this most privileged of all generations.

How deplorable that so few have the light! How tragic that this most magnificent demonstration of the accuracy of the prophetic Word stirs only fear and uncertainty in multitudes instead of the confidence, hope and anticipation it enkindles in those who understand and believe!

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Jeremiah's Controversy With the Preachers

By HOWARD B. RAND

THE PRIESTS and prophets had failed in their attempt to have Jeremiah executed for prophesying against Jerusalem and the Temple. However, instead of letting the issue end (Jeremiah 26), the failure to convict Jeremiah increased the antagonism of the opposition as the false preachers began a campaign of falsification against him. It was their hope to so completely discredit Jeremiah and his prophecies that no one would listen to him or believe him.

An international conference of major importance was being held in Jerusalem at the beginning of Zedekiah's reign. During this conference the word of the Lord came to Jeremiah commanding him to deliver an important message to the ambassadors who had gathered for the meetings.

The authorized version of the Bible states this was in the beginning of the reign of Jehoiakim. In several of the older Mss., and in the Syriac version, it is stated to be Zedekiah and the contents of the chapter clearly indicates it was during the latter king's reign. Ferrar Fenton in a footnote says:

"In the ordinary text it is Jehoiakim, by a scribe's error — but Zedekiah in the original reading."

Jeremiah Makes Yokes

In the beginning of Zedekiah's reign, then, the word of the Lord came to Jeremiah instructing him to make yokes of thongs and bars. Leaving one upon his own neck, he sent the others with a message to the kings of Edom, Moab, Ammon, Tyre and Zidon by the hand of the ambassadors from those kingdoms who had come to Jerusalem to confer with Zedekiah.

Foreign Ambassadors

Evidently this foreign ministers' conference, being held at Jerusalem with

ambassadors present from the nations mentioned above, was for the purpose of forming a league in order to resist the military advances of Nebuchadnezzar, King of Babylon. God instructed Jeremiah to take the yoke and place it upon his own neck in the sight of this delegation and command each to say to his master:

"Thus saith the Lord of hosts, the God of Israel; Thus shall ye say unto your masters; I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me [or "I give it to whoever is upright in My sight" *F. F. Trans.*]. (Jer. 27: 4-5.)

These ambassadors of heathen nations were gathered at Jerusalem, no doubt with their best military advisors, to devise ways and means to combat Babylon. They were informed by Jeremiah that the God of Israel, the Creator of all things, was the One who would say who shall possess the earth. All their planning and schemes would come to naught unless approved of God. It would be well if this advice given by Jeremiah then would be heeded by the leaders of the nations today for it is a fundamental fact that the God of Israel still rules in heaven and His desires will be carried out upon earth and evil aggressors brought to judgment. The earth is the Lord's and the fullness thereof and God has promised that Israel shall have the dominion. The way is even now being opened for Israel, chastised and cleansed of evil, to be restored to favor with God and through Him be used to bring about peace that righteousness may be established upon earth.

Supremacy of Babylon Predicted

In the name of Jehovah, the God of Israel, Jeremiah warned the ambas-

sadors in attendance at Jerusalem to report to their respective masters:

"And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come [*i.e.*, until the time comes for his own land to be subjugated]; and then many nations and great kings shall serve themselves of him [or make him serve]." (Jer. 27: 6-7.)

Warning Against False Prophets

Because the kings of the countries to which Jeremiah was addressing this message had consulted with their mediums, necromancers and astrologers, the prophet warned them:

"Harken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanter, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon: For they prophesy a lie unto you, to remove you far from your land; and that I shall drive you out, and ye shall perish." (Jer. 27: 9-10.)

Futility of Opposition

Jeremiah advised them how to avoid all this disaster — advice that was very likely far from acceptable:

"But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the Lord; and they shall till it, and dwell therein." (Jer. 27: 11.)

Here we have a prophet of the Lord appearing before the ambassadors of many nations gathered in conference with a vital message from Jehovah, the God of Israel. They were warned of the futility of their plans to oppose the military advances of the King of Babylon and advised to submit to

him. After addressing the foreign ambassadors Jeremiah turned to Zedekiah, King of Judah, and advised him to submit to Nebuchadnezzar and serve him. Evidently the attitude of the King indicated refusal to follow such counsel for Jeremiah asked the question:

"Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation that will not serve the king of Babylon?" (Jer. 27: 13.)

Just as the prophet had informed the ambassadors that their religious leaders were lying to them, so he tells Zedekiah:

"Hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you. For I have not sent them, saith the Lord, yet they prophesy a lie in my name." (Jer. 27: 14-15.)

Lying Prophets

Jeremiah knew that the false preachers were doing everything to flatter the king, telling him what he wanted to believe so Zedekiah would consider those his enemies who fearlessly told the truth. If, however, the King followed the advice of his lying preachers Jeremiah declared it would all end by his being driven out to perish, and the prophets as well would be destroyed who were using the name of the Lord falsely. The people and priests were told to refuse to listen to the false prophets who were saying the vessels of the Lord's house would be returned to Jerusalem. Jeremiah insisted:

"They prophesy a lie unto you. Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste?" (Jer. 27: 16-17.)

Test Demanded

This appeal was evidently falling upon deaf ears and Jeremiah challenged the false prophets to make a test:

"If they be prophets, and if the word of the Lord be with them, let them now make intercession to the Lord of Hosts, that the vessels which are left in the house of the Lord, and in the house of the king of Judah, and at Jerusalem, go not to Babylon." (Jer. 27: 18.)

The vessels in the Temple were the constant object of care by the priests and Jeremiah, who had previously

been brought before a tribunal for prophesying against Jerusalem and the Temple, declared that the sacred vessels would be carried away to Babylon:

"For thus saith the Lord of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city, Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem; Yea, thus saith the Lord of hosts, the God of Israel, concerning the vessels that remain in the house of the Lord, and in the house of the king of Judah and of Jerusalem; They shall be carried away to Babylon, and there shall they be until the day that I visit them, saith the Lord: then will I bring them up, and restore them to this place." (Jer. 27: 19-22.)

Here we have a most interesting prophecy given as a result of the controversy Jeremiah was having with the priests and false prophets of his day. These spiritual leaders were challenged to intercede with God through prayer, if they were truly prophets of the Lord, and thus prevent the temple vessels from being carried away to Babylon. History has proved that they had no power with God for Jeremiah's prediction came to pass and all the vessels of the House of the Lord were carried away to Babylon.

An Interesting Unfulfilled Prophecy

Jeremiah used this occasion not only to prophesy that the vessels would be taken away but to also prophesy of a day to come when they would be restored once more to Jerusalem. Somewhere, perhaps buried in the ruins of Ancient Babylon awaiting the day of discovery, are these furnishings of the Temple. Just as surely as the prophecy of their being carried away came to pass, so will the prophecy of their return be fulfilled.

Hananiah's Prophecy

The boldness of Jeremiah in appearing before the ambassadors of the nations, who with Zedekiah were undertaking to form an alliance against Nebuchadnezzar, would necessarily be challenged by the false preachers of his day. The prophet had denounced the religious leaders, not only of the heathen nations whose

representatives were present in Jerusalem, but also those in his own nation. The challenge was met by Hananiah, a prophet of Gibeon, who in the presence of the priests and people declared that the Lord of Hosts had broken the yoke of the King of Babylon and who predicted that the vessels of the Lord's house which Nebuchadnezzar had taken to Babylon would be brought back again. Also, he said that Jeconiah (*i.e.*, Jehoiachin or Coniah) the son of Jehoiakim, with all the rest of the captives in Babylon, would be brought back to Jerusalem again.

Jeremiah's Reply

Jeremiah replied in the presence of the priests and all the people saying, "Amen," for he hoped that the Lord would do all Hananiah declared. There was no desire on Jeremiah's part that his people suffer, but in considering Hananiah's prophecy he asked the priests and people to reconcile his message of peace with the following facts. He addressed Hananiah:

"The prophets that have been before me and before thee of old [such as Isaiah, Micah, Amos, Joel, etc.], prophesied both against many countries and against great kingdoms, of war, and of evil, and of pestilence." (Jer. 28: 8.)

Hananiah's statement was in complete contrast to the words of all these prophets for he declared peace would surely come, and soon. Jeremiah said to the priests and people:

"The prophet which prophesieth of peace [the blessings of restoration], when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him." (Jer. 28: 9.)

Hananiah Breaks the Yoke

Hananiah's reply to this statement was to take the yoke off Jeremiah's neck and break it, saying:

"Thus saith the Lord; Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years." (Jer. 28: 11.)

Jeremiah made no reply but went his way. He was dealing with one who had claimed to represent the Lord and in whose name he had spoken. Until God commissioned the prophet to make a reply he could do nothing but accept the words of Hananiah. He therefore remained silent. Jeremiah

was not in a position to argue with the people against the prophecy because it had been spoken in the name of the Lord.

Hananiah's Death Predicted

But the word of the Lord came to Jeremiah saying:

"Go and tell Hananiah, saying, Thus saith the Lord; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron." (Jer. 28: 13-14.)

Hananiah's opposition to Jeremiah before the foreign ambassadors and in front of the priests and people made him responsible for their refusal to listen to the truth. This also made him directly responsible for the yokes of iron which their refusal to listen to Jeremiah would bring upon their necks. God declared that yokes of iron would be placed upon the necks of all nations for they would indeed serve the King of Babylon. Jeremiah then addressed a personal message to Hananiah:

"Hear now, Hananiah, the Lord hath not sent thee; but thou makest this people to trust in a lie. Therefore thus saith the Lord, Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against God." (Jer. 28: 15-16.)

This judgment may seem severe but Hananiah, by pretending to speak in the name of the Lord, had turned the people away from the truth. He had taught opposition to the Lord by his lies and encouraged the people to disbelieve the word of the Lord, causing them to revolt against God. Hananiah, the prophet, died in the same year in accordance with the prediction of Jeremiah.

Letter to Captives in Babylon

A letter was addressed by Jeremiah to the captives who were carried away to Babylon after Jeconiah (Jehoiakin or Coniah) and the people who were with him had been carried away from Jerusalem. This letter was entrusted to the messenger who was sent by Zedekiah, King of Judah, to Nebuchadnezzar to renew his promises of fidelity. In his letter to the captives Jeremiah instructed them:

"Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not

diminished. And seek [plead for] the peace of the city whither I have caused you to be carried away captive, and pray unto the Lord for it: for in the peace thereof shall ye have peace." (Jer. 29: 5-7.)

The captives in Babylon were to prepare for a long stay in the land of their captors. Evidently there were those among them in Babylon who were stirring up the people into a state of constant mental agitation by promises of an early return to their native land. In order to offset these foolish prophecies and prevent the raising of false hopes, Jeremiah wrote to warn the people against listening to the would-be prophets in their midst:

"Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in my name; I have not sent them, saith the Lord." (Jer. 29: 8-9.)

The duration of their captivity was then given:

"For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good will toward you, in causing you to return to this place." (Jer. 29: 10.)

A Message of Comfort

This message of the prophet doomed many who had been carried away to Babylon to death in the land of their captors, without hope of ever again seeing their native land. But the message also provided an incentive to build and work that they might make the most of the opportunities which would come to them in the land of their captors. If they would obey the prophet's injunction and settle down in the land, build, plant and reap as well as carry on the normal family life, there would be hope of their children's return to the land of their fathers. A message of comfort was also addressed to them:

"For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart." (Jer. 29: 11-13.)

The Vile Figs

Following this the promise of restoration was given. Of Zedekiah, however, who was sitting upon the

Throne of David, and of their brethren who were dwelling in Jerusalem and as yet had not gone into captivity, Jeremiah declared:

"Thus saith the Lord of hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil." (Jer. 29: 17.)

This is followed by the repetition of the curse upon the basket of bad figs — those of Judah who were to be persecuted with sword, famine and pestilence. They were to be removed to all the kingdoms of the earth to be a curse, an astonishment, a hissing and a reproach among all nations where they would be driven. The reason given by the prophet is:

"Because they have not hearkened to my words, saith the Lord, which I sent unto them by my servants the prophets, rising up early and sending them." (Jer. 29: 19.)

Judgment Upon False Prophets

Jeremiah counseled the exiles in Babylon not to do as the people at Jerusalem were doing; that is, refuse to listen to and heed the words of the Lord. Though they had self-styled prophets at Babylon, such as Ahab and Zedekiah, Jeremiah declared:

"Thus saith the Lord of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon; and he will slay them before your eyes." (Jer. 29: 21.)

It should be remembered that Daniel held an important position in the court of Babylon at that time and was close to Nebuchadnezzar, the King. Jeremiah's letters would be of great interest to Daniel and the prophet's mention of the seditious acts of Ahab and Zedekiah would very likely be called to Nebuchadnezzar's attention. Thus Jeremiah, by mentioning the judgment to come upon the two false prophets, actually signed their death warrants, for Nebuchadnezzar was very kindly disposed toward him and would act upon his advice.

Jeremiah Called a Madman

Shemaiah, a dreamer who was with the captives at Babylon, wrote a letter on his own account to Zephaniah, who was next to the High Priest at Jerusalem, and to all the priests, de-

manding that as a priest he ought to put every madman who posed as a prophet into prison and in the stocks. He wanted to know why he had not reprimanded Jeremiah of Anathoth? He had been posing as a prophet and had sent word to Babylon that the exile would be long and that they were to build houses and live in them and plant gardens and eat the produce of them.

Zephaniah, the priest, read the letter to Jeremiah and the word of the Lord came to Jeremiah saying:

"Send to all them of the captivity, saying, Thus saith the Lord concerning

Shemaiah the Nehelamite [dreamer]; Because that Shemaiah hath prophesied unto you, and I sent him not, he caused you to trust in a lie: Therefore thus saith the Lord; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the Lord; because he hath taught rebellion against the Lord." (Jer. 29: 31.)

God's Enemies

One of the outstanding results in this controversy between Jeremiah and those who tried to destroy him and his work was that the vengeance they planned against Jeremiah boomeranged

upon their own heads. God was with the prophet and his enemies became God's enemies. Thus those who elected to fight him found they were fighting against God. Judgment was passed upon them and God commissioned Jeremiah to render that judgment. The prophet's enemies had failed utterly in securing the conviction they hoped for when they forced Jeremiah to be tried in court and, following that, their vindictiveness against his person was rewarded by God Himself who moved swiftly to avenge the wrongs they committed against His servant, Jeremiah the prophet.



BOOK REVIEW

By CHARLES MILTON NEWCOMB

LIGHT FROM THE ANCIENT PAST, by Jack Finegan. — In this new book, Dr. Jack Finegan, of Iowa State College, has performed a valuable service for Bible students. The purpose of the book, as the author says in his preface, "is to give a connected account of the archeological background of the Hebrew-Christian religion," and this he has succeeded in doing in a very satisfactory way.

During the last 150 years, and especially during the past few decades, archeological research has resulted in many discoveries which throw new light on Bible meanings, but the accounts of these discoveries have been scattered in many books and are not readily available to the average reader. Here at last we have, contained within the five hundred pages of this book, a really comprehensive survey of the entire field.

The story begins in Mesopotamia, which is a Greek name meaning "the land between the rivers." Here in the fertile valley between the Tigris and the Euphrates was built the glittering city of Babylon. Swing round the "fertile crescent" from Babylon, up through Syria and down the eastern shore of the Mediterranean, and you come to the Nile delta where another great culture was developed. The stories of these two civilizations are told in the first two divisions of the book and these are followed by a most interesting chapter entitled "Penetrating the Past in Palestine." The empires of Assyria, Chaldea and Persia are discussed in turn, after which come two sections, "The Holy Land in the Time of Jesus" and "Following Paul, the Traveller." Other subjects discussed are "Manuscripts Found in the Sand," "Exploring the Catacombs," and "The Story of Ancient Churches."

Throughout the entire book Dr. Finegan follows closely his plan of relating archeological discoveries to Biblical

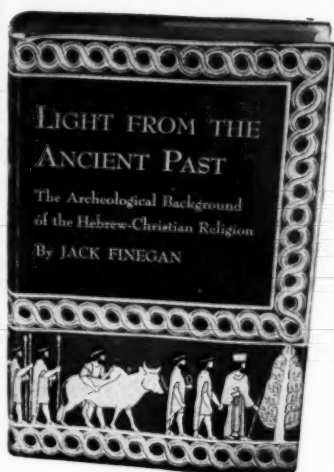
history. His discussion of the chronology of Abraham and the date of the Exodus is most interesting. "Certainly," he says, "the patriarchal stories fit with thorough congruity, and often with surprising relevance of detail, into the historical setting of life in Mesopotamia during the early second millennium B.C. Likewise other portions of the Old Testament reflect intimate connections with both the mythology and the law of Mesopotamia. Without doubt the Hebrews were in Egypt in the days of the Hyksos, and their oppression and Exodus probably fell under Ramesses II. The very name of Moses is clearly Egyptian, being the Egyptian word *mose* meaning 'is born'."

Later on, speaking of the destruction of Sodom and Gomorrah, he says that a careful survey of available evidence points to the conclusion that the infamous "cities of the plain" were in the area which now is submerged beneath the slowly rising waters of the southern part of the Dead Sea, and that "their ruin was accomplished by a great earthquake, probably accompanied by explosions, lightning, ignition of natural gas and general conflagration."

The chapter entitled "The Writing Material of the Ancient World" is especially interesting since it enables one to see exactly how the various manuscripts in which the Bible has been preserved were prepared and passed on from generation to generation. He mentions numerous pagan letters on papyrus which date from years not far distant from the time when Paul's letters were penned.

Among other interesting bits of information in this book is the item: "It is a well-known fact that General Allenby depended chiefly upon the Bible and upon *The Historical Geography of the Holy Land* by George Adam Smith for information concerning the topography of Palestine."

The book contains many maps and plans and more than 200 illustrations reproduced by a process which makes them unusually clear and brilliant. 500 pages. The second edition of this book is now ready. \$6.00 per copy postpaid. DESTINY PUBLISHERS, Haverhill, Mass.



Light from the Ancient Past

By JACK FINEGAN

HERE is a connected account of the background of the Bible and of early Christianity as known through the discoveries of archaeology, covering the period 5000 B.C. to 500 A.D. Attractively written, copiously illustrated, this book can be read with delight by the general reader. Moreover, it provides a splendid introduction for the beginning students of Near East civilization, ancient art, Hebrew-Christian archaeology, historical background of the Bible, and related fields.

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